



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

THE  
ELECTRA  
OF  
SOPHOCLES,  
WITH  
NOTES,  
FOR

THE USE OF COLLEGES IN THE UNITED STATES.

---

By T. D. WOOLSEY,  
PROFESSOR OF GREEK IN YALE COLLEGE.

---

BOSTON:  
JAMES MUNROE AND COMPANY,  
134 WASHINGTON STREET.

M DCCC XXXVII.

Edue T 1293.591.837

**HARVARD COLLEGE  
LIBRARY**



**THE ESSEX INSTITUTE  
TEXT-BOOK COLLECTION**

• • •

**GIFT OF  
GEORGE ARTHUR PLIMPTON  
OF NEW YORK**

**JANUARY 25, 1924**



3 2044 102 854 981



THE  
E L E C T R A  
OF  
SOPHOCLES,

WITH  
NOTES,

FOR  
THE USE OF COLLEGES IN THE UNITED STATES.

---

By T. D. WOOLSEY,  
PROFESSOR OF GREEK IN YALE COLLEGE.

---

BOSTON:  
JAMES MUNROE AND CO.  
1837.

✓  
Edw. T. 1283, 891.827  
**HARVARD COLLEGE LIBRARY**  
GIFT OF  
**GEORGE ARTHUR PLIMPTON**  
JANUARY 15, 1924

Entered according to act of Congress, in the year one thousand eight hundred and thirty-seven, by JAMES MUNROE & Co., in the Clerk's office of the District Court of the District of Massachusetts.

---

**CAMBRIDGE:**  
**FOLSOM, WELLS, AND THURSTON,**  
PRINTERS TO THE UNIVERSITY.



## PREFACE.

---

THREE of the Greek Tragedies now extant are occupied with the display of divine justice which was made when Orestes slew his father's murderers. These are the *Choëphoræ* of *Æschylus*, and the *Electras* of *Sophocles* and *Euripides*. The latter poet has failed in his *Electra*, and almost burlesqued the subject. He derives some excuse perhaps from coming last, and from being obliged, for the sake of novelty, to depart from the poetical form of the fable. But *Sophocles* was so situated when he wrote his *Philoctetes*, and yet succeeded to admiration.

*Sophocles* was aided in his *Electra* by the work of his predecessor, as is shown by a number of parallel words and expressions, and by resemblances in the plots. In both plays, Orestes places a lock of hair upon his father's grave : in both, *Clytemnestra* has a foreboding dream, and sends a libation to the grave of *Agamemnon* : in both, *Ægisthus* is away from home until near the catastrophe : in both, Orestes brings news of his own death, and, having entered the palace, slays the murderers by guile. But the action of the *Choëphoræ* is short and simple. No sooner is the libation, already spoken of, poured forth, than Orestes appears and makes known the mission upon which *Apollo* had sent him ; long and earnest prayers are then offered up for his success ; he is encouraged by hearing of his mother's dream,



and declares his intention to deceive her by bringing news of his own death. This intention he executes; Clytemnestra receives him as a guest, and sends for her husband that he may confer with and entertain the stranger. Ægisthus is slain at the moment of his return; his wife, hearing the cries, runs from the women's apartment, and pleads with Orestes in vain for life. After the murder, Orestes appears on the stage with the shirt in which Agamemnon had been entangled, excuses the matricide, and feels the first attack of madness caused by the avenging Furies.

The essential difference between these two plays lies in the point from which the poets looked at divine justice, and in the views which they entertained of it. Æschylus looks at it, as it is in itself, as an irresistible decree going forth upon its work. Hence the action moves forward without complication or delay. Scarcely has the minister of wrath drank confidence in heaven from prayer, than the death-cry is heard, and all is over. There is no opposition from enemies to be overcome, no diversity of feeling among the actors, no alternation of hope and fear. But Sophocles exhibits divine justice as it affects the human mind by its delay, its approach, and its infliction. He calls it down into the sphere of Electra's mind. She represents the impotence and ignorance of man, when he waits long in vain for the punishment of wickedness, and, in despair of aid from heaven, loses faith in divine justice. Meanwhile, though he knows it not, divine justice, at the right moment, deceives the wicked and makes them sure of impunity. They believe that their success has reached its highest point, and begin to boast; when, in a moment, to use the noble words of Æschylus in the Furies, "Their prow strikes on the rock of justice, and they sink, unwept, unknown."

The light in which the two poets view divine justice, is not the same. In Æschylus, wisdom and vengeance are

discordant powers; and when Apollo, the agent of Providence, has commanded the punishment of Clytemnestra, the Furies attack Orestes with madness for obeying the God. This strife no longer appears in the *Electra*, where justice is represented as vengeance guided by wisdom, and Orestes, after the close of his work, is calm and sane. *Æschylus* makes the Furies, so to speak, personifications of an impulse which wreaks itself upon the violator of natural order, whether he is engaged on the side of justice or not, — of a blind power, which, like the fiery furnace in Scripture, burns the ministers of the highest authority; *Sophocles* places the whole plot in the hands of Divine Intelligence, leaves the Furies but a very subordinate part, and does not imagine that any atonement is demanded from Orestes for a deed which the God has justified.

It accords with the distinctive character of this tragedy, that *Electra* plays the principal part. Her lonely attitude at first, as the sole friend of the right cause, her hatred of her father's murderers, her complete despair when the death of Orestes is announced, her resolution to become herself the minister of divine wrath, her joy when Orestes at length appears, her coöperation at last, are situations or states of mind into which she naturally falls, as in her human ignorance she beholds the movements of divine justice. Her peculiar traits of character are much like those of *Antigone*, only that from the nature of her situation the passive predominates over the active, and her feelings, finding no vent in deeds, have acquired an unusual degree of bitterness. Her sister *Chrysothemis* contrasts with her, as *Ismene* with *Antigone*.

The action of divine justice itself is seen only at intervals until the close. In the Prologue it reveals its plan for the murder. Afterwards it gives a premonition of its approach by the dream sent to Clytemnestra. It then deceives her

by a feigned narrative of the death of Orestes. Having thus produced a fatal security in the wicked, it reveals its purpose to the oppressed, first by the lock of hair found at the grave of Agamemnon, and then by the presence of Orestes, and the disclosure of the plot. After still further lulling its enemies asleep by the arrival of the urn which purports to hold the ashes of Orestes, it executes its purpose in the same covert manner in which it had moved on before, and the last victim, Ægisthus, falls into the snare amid the very threats and boasts of triumph.

The *text* of this edition so far follows that of Hermann's second Leipsic edition, that important discrepancies are pointed out. Of the *notes*\* nothing need be said, except that they are written on the same plan with those which the editor has already given to the public. The *metres* are for the most part as Wunder has exhibited them.

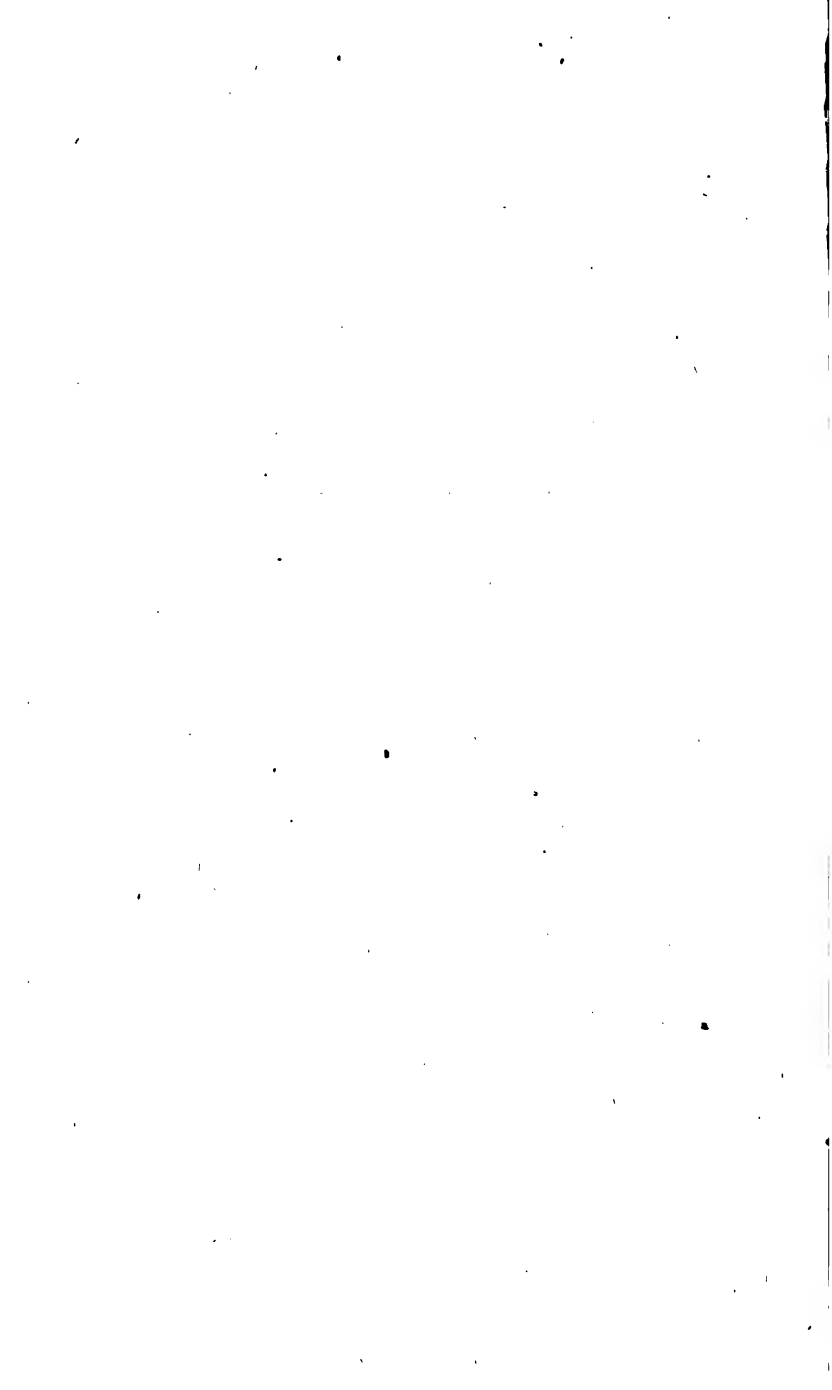
The editor has now accomplished his design of publishing a selection of four Greek Tragedies in such a form as seemed to him to be suited to the wants of American colleges. No one is more sensible than himself of the imperfections of his notes; but he is also well persuaded that they are written in the main upon the right system, and that at least they are not too extensive. The usual practice in this country, since the time when the editions with a Latin commentary were unhappily discarded, of putting into the hands of students the mere text, or the text with a few brief notes, seems liable to several objections. Our method of instruction by recitation permits us to do little more than to correct mistakes, especially when classes are large; and our students themselves are not well fur-

---

\* Monk usually is quoted on the authority of Hermann, as it was late before the "Museum Criticum" fell into the editor's hands. The citations from Suidas are borrowed, to a considerable extent, from the edition of Sophocles, called Gaisford's.

nished with sources of accurate knowledge, either in the *real* or *verbal* department of ancient literature. There seems then to be a necessity for notes, which shall do what the instructor cannot do for want of time, and the student for want of means. If the attempt of the present editor should induce others, better fitted for the task, to aim at something more answerable to the wants of our students in this branch, he would regard himself, if otherwise unsuccessful, as not having spent his labors to no purpose.

Yale College, New Haven,  
January 20th, 1837.



**ΣΟΦΟΚΛΕΟΥΣ ΗΛΕΚΤΡΑ.**

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΠΑΙΔΑΓΩΓΟΣ.

ΟΡΕΣΤΗΣ.

ΗΛΕΚΤΡΑ.

ΧΟΡΟΣ.

ΧΡΗΣΘΕΜΙΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΑΙΓΙΣΘΟΣ.

---

ΥΠΟΘΕΣΙΣ.

Ἑπόκειται ὧδε τροφεὺς δεικνὺς Ὀρέστη τὰ ἐν Ἄργει μικρὸν γὰρ αὐτὸν ὄντα κλέψασα ἡ Ἥλεκτρα, ἥνικα ὁ πατὴρ ἐσφάζετο, δίδωκε τῷ τροφεῖ, δέισασα μὴ καὶ αὐτὸν κτείνωσιν. ὁ δὲ ὑπεξέθετο αὐτὸν εἰς Φωκίδα πρὸς τὸν Στρώφιον· νῦν δὲ μετὰ εἴκοσιν ἔτη ἐπανιὼν σὺν αὐτῷ πρὸς τὸ Ἄργος δεικνυσιν αὐτῷ τὰ ἐν Ἄργει.

Ἡ σκηνὴ τοῦ δράματος ὑπόκειται ἐν Ἄργει. ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων παρθένων. προλογίζει δὲ ὁ παιδαγωγὸς Ὀρέστου.

# ΗΛΕΚΤΡΑ.

## ΠΑΙΔΑΓΩΓΟΣ.

ὦ τοῦ στρατηγήσαντος ἐν Τροίᾳ ποτὲ <sup>having command</sup>  
 Ἀγαμέμνονος παῖ, νῦν ἐκεῖν' ἔξεστί σοι  
 παρόντι λεύσσειν, ὦν πρόθυμος ἦσθ' ἀπὲρ <sup>eagerly desirous</sup>  
 τὸ γὰρ παλαιὸν Ἀργος οὐπόθεις τόδε, <sup>which you desired</sup>  
 τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης· 5  
 αὕτη δ', Ὀρέστα, τοῦ λυκοκτόνου θεοῦ  
 ἀγορὰ Δύκειος· οὐξ ἀριστερᾶς δ' ὄδε  
 ἦρας ὁ κλεινὸς ναὸς· οἳ δ' ἱκάνομεν, <sup>where</sup>  
<sup>imperative</sup> πράσκειν Μυκῆνας τὰς πολυχρύσους ὄραν, <sup>rich in gold</sup>  
 πολύφθορόν τε δῶμα Πελοπιδῶν τόδε, 10  
 ὅθεν σε πατρὸς ἐκ φόνων ἐγὼ ποτε, <sup>when you took</sup>  
 πρὸς σῆς ὀμαίμου καὶ κασιγνήτης λαβὼν,  
 ἦνεγκα καῖξέσωσα καῖξεθρεψάμην <sup>and brought up</sup>  
 τοσόνδ' ἐς ἥβης, πατρὶ τιμᾶρον φόνου. <sup>with reverence</sup>  
 νῦν οὖν, Ὀρέστα καὶ σὺ φίλτατε ξένων 15  
 Πυλάδῃ, τί χρὴ δρᾶν ἐν τάχει βουλευτέον· <sup>you must consider</sup>  
 ὥς ἡμῖν ἤδη λαμπρὸν ἡλίου σέλας <sup>the brightness</sup>  
<sup>must</sup> ἔφα κινεῖ φθέγματ' ὀρνίθων σαφῇ,  
 μέλαινά τ' ἄστρον ἐκλέλοιπεν εὐφρόνη. <sup>with hope of return</sup>  
<sup>has departed</sup>



πρὶν οὖν τιν' ἀνδρῶν <sup>come out of the house</sup> ἐξοδοιπορεῖν <sup>can make it out</sup> στέγης, 20  
ξυνάπτετον <sup>bring together</sup> λόγοισιν · ὥς ἐνταῦθ', ἵνα  
 οὐκ ἔστ' ἔτ' ὀκνεῖν καιρὸς, ἀλλ' ἔργων ἀκμή.

ΟΡΕΣΤΗΣ.

ὦ φίλτατ' ἀνδρῶν προσπόλων, ὥς μοι σαφῇ  
 σημεῖα φαίνεις ἐσθλὸς εἰς ἡμᾶς γεγώς.  
 ὥσπερ γὰρ ἵππος εὐγενῆς, κἂν ἦ γέρον, 25  
 ἐν τοῖσι δεινοῖς θυμὸν οὐκ ἀπώλεσεν,  
 ἀλλ' ὀρθὸν οὖς ἴστησιν, ὥσαύτως δὲ σὺ  
 ἡμᾶς τ' ὀτρύνεις καὐτὸς ἐν πρώτοις ἔπει.  
 τοιγὰρ τὰ μὲν δόξαντα δηλώσω · σὺ δὲ  
 ὀξεῖαν ἀκοὴν τοῖς ἑμοῖς λόγοις διδούς, 30  
 εἰ μὴ τι καιροῦ τυγχάνω, μεθάρμόσον.  
 ἐγὼ γὰρ ἡνίχ' ἐκόμην τὸ Πυθικὸν  
 μαντεῖον, ὥς μάθοιμ' ὅτῳ τρόπῳ πατρὸς  
 δίκας ἀροίμην τῶν φονευσάντων πάρα,  
 χρῆ μοι τοιαῦθ' ὁ Φοῖβος, ὃν πεύσει τάχα · 35  
 ἀσκευον αὐτὸν ἀσπίδων τε καὶ στρατοῦ,  
 δόλοισι κλέψαι χειρὸς ἐνδίκους σφαγάς.  
 ὅτ' οὖν τοιόνδε χρησμὸν εἰσηκούσαμεν,  
 σὺ μὲν μολῶν, ὅταν σε καιρὸς εἰσάγῃ,  
 δόμων ἔσω τῶνδ', ἴσθι πᾶν τὸ δρῶμενον, 40  
 ὅπως ἂν εἰδὼς ἡμῖν ἀγγείλῃς σαφῇ.  
 οὐ γὰρ σε μὴ γῆρα τε καὶ χρόνῳ μακροῷ  
 γνῶσ', οὐδ' ὑποπτεύσουσιν ὧδ' ἡνθισμένον.  
 λόγῳ δὲ χρῶ τοιῷδ', ὅτι ξένος μὲν εἶ  
 Φωκεὺς, παρ' ἀνδρὸς Φανοτέως ἦκων · ὁ γὰρ 45  
 μέγιστος αὐτοῖς τυγχάνει δορυξένων.

ἄγγελλε δ' ὄρκῳ, πρόστιθείς, ὀθούνεκα  
 τέθνηκ' Ὀρέστης ἐξ ἀναγκαίας τύχης,  
 ἄθλοισι Πυθικοῖσιν ἐκ τροχηλάτων  
 δίφρων κυλισθεῖς· ὧδ' ὁ μῦθος ἐστάτω. 50  
 ἡμεῖς δὲ πατρὸς τύμβον, ὥς ἐφίετο,  
 λοιθαῖς τε πρῶτον καὶ καρατόμοις χλιδαῖς  
 στέψαντες, εἴτ' ἄψορρον ἤξομεν πάλιν,  
 τύπωμα χαλκόπλευρον ἠρμένον χερσὶν,  
 ὃ καὶ σὺ θάμνοις οἶσθα <sup>think</sup> πον κεκρυμμένον, 55  
 ὅπως, λόγῳ κλέπτοντες, ἠδεῖαν φάτιν  
 φέρωμεν αὐτοῖς, τοῦμόν ὥς ἐρᾷ δέμας  
 φλογιστὸν ἤδη καὶ κατηνθρακωμένον.  
 τί γάρ με λυπεῖ τοῦθ', ὅταν λόγῳ θανῶν  
 ἔργοισι σωθῶ, καῖενέγκωμαι κλέος; 60  
 δοκῶ μὲν οὐδὲν ῥῆμα σὺν κέρδει κακόν.  
 ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς  
 λόγῳ μάτην θνήσκοντας· εἶθ', ὅταν δόμους  
 ἔλθωσιν αὐθις, ἐκτετίμηνται πλέον.  
 ὥς καὶ ἐπ' ἀνὰ τῆσδε τῆς φήμης ἀπο 65  
 δεδορκότ', ἐχθροῖς, ἄστρον ὧς, λάμπειν ἔτι.  
 ἀλλ', ὦ πατρώα γῆ θεοὶ τ' ἐγγάριοι,  
 δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,  
 σὺ τ', ὦ πατρῶον δῶμα· σοῦ γὰρ ἔρχομαι  
 δίκη καθαρτῆς, πρὸς θεῶν ὠρημένος· 70  
 καὶ μὴ μ' ἄτιμον τῆσδ' ἀποστείλῃτε γῆς,  
 ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.  
 εἶρηκα μὲν νῦν ταῦτα· σοὶ δ' ἤδη, γέρον,  
 τὸ σὸν μελέσθω βάντι φρουρηῆσαι χρέος.



μήτηρ δ' ἡμῇ χω κοινολεχῆς  
Αἰγισθος, ὅπως δρυῖν ύλοτόμοι,  
σχίζουσι κάρα φονίῳ πελέκει.  
κούδεις τούτων οἶκτος ἀπ' ἄλλης  
 ἧ' μοῦ φέρεται, σοῦ, πάτερ, οὕτως  
αἰκῶς οἰκτρῶς τε θανόντος.

100

ἀλλ' οὐ μὲν δὴ  
λήξω θυρήνων στιγερῶν τε γόνων,  
ἐς τ' ἂν παμφεγγεῖς ἄστρον  
ριπᾶς, λεύσσω δὲ τόδ' ἡμαρ,  
μὴ οὐ, τεκνολέτειρ' ὥς τις ἀηδῶν,

105

ἐπὶ κῶκυτῶ τῶνδε πατρῶν  
πρὸ θυρῶν ἤχω πᾶσι προφωνεῖν.  
ὦ δῶμ' Ἀίδου καὶ Περσεφόνης,  
ὦ χθόνι' Ἑρμῇ, καὶ πότνι' Ἀρὰ,  
σεμναί τε θεῶν παῖδες Ἑρινύες,  
αἱ τοὺς ἀδίκως θνήσκοντας ὁραῖ,

110

\* \* \* \* \* τοὺς εὐνάς  
ὑποκλεπτομένους, ἔλθετ', ἀρήξατε,  
τίσασθε πατρὸς φόνον ἡμετέρου,  
καί μοι τὸν ἐμὸν πέμψατ' ἀδελφόν.  
μούνη γὰρ ἄγειν οὐκ ἔτι σωκῶ  
λύπης ἀντίρροπον ἄχθος.

115

120

ΧΟΡΟΣ.

ὦ παῖ, παῖ δυστανοτάτας  
Ἥλεκτρα ματρὸς, τίν' αἰὶ  
τάκεις ὦδ' ἀχόρεστον οἰμωγὰν  
τὸν πάλαι ἐκ δολεραῆς ἀθεώτατα

*suicid & An. act. with man. inf.*

ματρὸς ἀλόντ' ἀπάταις Ἀγαμέμνονα, *weaken* 125

κακῇ τε χειρὶ πρόδοτον; ὥς ὁ τάδε πορῶν *doing*  
ᾔλοιτ', εἴ μοι θέμις τὰδ' αὐδᾶν. *expect*

*ruas*

ΗΛΕΚΤΡΑ.

ὦ γενέθλα γενναίων, *noble*

ἦκει' ἐμῶν καμάτων παραμύθιον. *consolation* 130

οἶδά τε καὶ ξυνίημι τὰδ', οὐ τί με *am. consolation*

φυγγάνει, οὐ δ' ἐθέλω προλιπεῖν τόδε,

μὴ οὐ τὸν ἐμὸν στοναχεῖν πατέρ' ἄθλιον. *will, lost*

ἀλλ' ὦ παντοίας φιλότητος ἀμειβόμεναι χάριν, *requiting*

ἑᾶτέ μ' ὧδ' ἀλύειν, *to be distressed & v. 131* 135

αἰαῖ, ἰκνοῦμαι. *suffer, expect* *to be*

ΧΟΡΟΣ.

ἀλλ' οὐτοί τόν γ' ἐξ Αἶδα

παγκοῖνον λίμνας πατέρ' ἀν- *take*

στάσεις οὔτε γόοισιν οὔτ' ἄνταις. *prayers*

ἀλλ' ἀπὸ τῶν μετρίων ἐπ' ἀμήχανον *exceeding* 140

ἄλγος ἀεὶ στενάχουσα διόλλυσαι,

ἐν οἷς ἀνάλυσίς ἐστιν οὐδεμία κακῶν.

τί μοι τῶν δυσφόρων ἐφίει; *enjoin upon*

*unprofitable*

ΗΛΕΚΤΡΑ.

νήπιος, ὅς τῶν οἰκτρῶς

145

οἰχομένων γονέων ἐπιλάθεται. *forget*

ἀλλ' ἐμέ γ' ἅ στονόεσσ' ἄραρεν φρένας, *aggravate*

ἅ Ἰτυν, αἰὲν Ἰτυν ὀλοφύρεται, *beast*

ὄρνις ἀτυζομένα, Διὸς ἄγγελος. *messenger*

ἰὼ παντλάμων Νιδά, σὲ δ' ἄγωγε νέμω θεόν, 150

*all-miserable*

*to be*

*because the messenger of death*

αἶτ' ἐν|τάφῳ πετραίῳ, *strong time*  
αἰαῖ, δακρύεις.

ΧΟΡΟΣ.

οὔτοι σοὶ μούνα, τέκνον,

*αἶψα* ἄγος ἐφάνη βροτῶν,

πρὸς ὃ τι σὺ τῶν ἔνδον εἰ περισσά, *surpassing* 155

οἷς ὁμόθεν εἰ καὶ γονᾷ ξύναιμος, *related by birth*

οἷ᾽ Ἀχρυσόθεμις ζῶει καὶ Ἰφιδάνασσα,

κρυπτᾷ τ' ἄχέων ἐν ἡβᾷ *excluded from society*

ὄλβιος, ὃν ἄ κλεινὰ *remained* 160

γὰ ποτὲ Μνηκῆναίων

δέξεται εὐπατρίδαν, Διὸς εὐφρονι *of illustrious ancestry*

βήματι μολόντα τάνδε γὰρ Ὀρέσταν. *appearing with ὄν*

ΗΛΕΚΤΡΑ. *1. Adelia*

ὃν γ' ἐγὼ ἀκάματα προσμένουσ', ἀτεκνος, 164

τάλαιν', ἀνύμφευτος, αἰὲν οἶχῶ, *unmarried*

δάκρυσι μυδαλέα, τὸν ἀνήνυτον *are well understood*

οἶτον ἔχουσα κακῶν · ὁ δὲ λάθεται *for me*

ὦν τ' ἐπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἐμὸν

ἔρχεται ἀγγελίας ἀπατῶμενον *170*

αἰὲ μὲν γὰρ ποθεῖ, *170*

ποθῶν δ' οὐχ ἀξιοῖ φανῆναι. *absent*

ΧΟΡΟΣ.

θάρσει μοι, θάρσει, τέκνον.

ἔτι μέγας δύρανῶ

Ζεὺς, ὃς ἐφορᾷ πάντα καὶ κρατύνει. 175

ὦ τὸν ὑπεραλγῇ χόλον ἔμμουσα, *175*

μήθ' οἷς ἐχθαίρεις ὑπεράχθεο, μήτ' ἐπιλάβου

χρόνος γὰρ εὐμαρὴς θεός.

οὔτε γὰρ ὁ τὰν Κριῖσαν

180

βουνόμον ἔχων ἀκτάν,

παῖς Ἀγαμεμνονίδας, ἀπερίτροπος,

οὔθ' ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσει.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐμὲ μὲν ὁ πολὺς ἀπολέλοιπεν ἤδη

185

βίσιος ἀνέλπιτος, οὐδ' εἴ' ἀρχῶ.

ἄτις ἄνευ τοκέων κατατάχομαι,

ἄς φίλος οὔτις ἀνὴρ ὑπερίσταται,

ἀλλ', ἀπερεί τις ἔποικος, ἀναξία

οἰκονομῶ θαλάμους πατρὸς, ὧδε μὲν

190

ἄεικεῖ σὺν στολᾷ,

κεναῖς δ' ἀμφίσταμαι τραπέζαις.

ΧΟΡΟΣ.

οἰκτρὰ μὲν νόστοις αὐδᾶ,

οἰκτρὰ δ' ἐν κοίταις πατρῷαις,

195

ὅτε οἱ παγχάλκων ἀνταῖα

γενύων ὥρμάθη πλαγὰ.

δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας,

δεινὰν δεινῶς προφυτεύσαντες

μορφὰν, εἴτ' οὖν θεὸς εἴτε βροτῶν

ἦν ὁ ταῦτα πράσσειν.

200

ΗΛΕΚΤΡΑ.

ὦ πασᾶν κείνα πλέον ἀμέρα

ἐλθοῦς' ἐχθίστα δὴ μοι.

ὦ νύξ, ὦ δείπνων ἀρρήτων  
ἐκπαγλ' ἄχθη.

τούς ἐμὸς ἴδε πατὴρ  
θανάτους αἰκεῖς διδύμειν χειροῖν,  
αἶ τὸν ἐμὸν εἴλον βίον  
πρόδοτον, αἶ μ' ἀπώλεσαν.  
οἷς θεὸς ὁ μέγας Ὀλύμπιος  
ποινίμα πάθεα παθεῖν πόροι,  
μηδέ ποτ' ἀγλαίας ἀποναίατο  
τοιὰδ' ἀνύσαντες ἔργα.

205

210

ΧΟΡΟΣ.

φράζου, μὴ πόρσω φωνεῖν.  
οὐ γνῶμαν ἴσχεις, ἐξιοῖων  
τὰ παρόντ' οἰκείας εἰς ἄτας  
ἐμπίπτεις οὕτως αἰκῶς;  
πολὺ γάρ τι κακῶν ὑπερεκτῆσω,  
σᾶ δυσθύμῳ τίκτους' αἰεὶ  
ψυχᾶ πολέμους· τὰ δὲ τοῖς δυνατοῖς  
οὐκ ἐριστὰ πλάθειν.

215

220

ΗΛΕΚΤΡΑ.

δεινοῖς ἠναγκάσθην, δεινοῖς.  
ἔξοιδ', οὐ λάθει μ' ὄργα.  
ἀλλ' ἐν γὰρ δεινοῖς οὐ στήσω  
ταύτας ἄτας,  
ὄφρα με βίος ἔξη.  
τίνι γὰρ ποτ' ἂν, ὦ φιλία γενέθλα,  
πρόσφορον ἀκούσαιμ' ἔπος,  
τίνι φρονοῦντι καίρια;

225



ἄνετέ μ', ἄνετε, παράγοροι.  
 τάδε γὰρ ἅλντα κεκλήσεται·  
 οὐδέ ποτ' ἐκ καμάτων ἀποπαύσομαι  
 ἀνάριθμος ὧδε θρήνων.

230

ΧΟΡΟΣ.

ἀλλ' οὖν εὐνοία γ' αὐδῶ,  
 μάτηρ ὥσεί τις πιστὰ,  
 μὴ τίκειν σ' ἅταν ἄταις.

235

ΗΛΕΚΤΡΑ.

καὶ τί μέτρον κακότητος ἔφν; φέρε,  
 πῶς ἐπὶ τοῖς φθιμένοις ἀμελεῖν καλόν;  
 ἐν τίντ' τοῦτ' ἔβλαστ' ἀνθρώπων;

μήτ' εἴην ἔντιμος τούτοις·  
 μήτ', εἴ τῳ πρόσκειμαι χρηστώ,

240

ξυνναίοιμ' εὐκηλος, γονέων

ἐκτίμους ἰσχυοῦσα πτέρυγας

ὀξυτόνων γόων.

εἰ γὰρ ὁ μὲν θανὼν, γὰρ τε καὶ οὐδὲν ὦν,  
 κείσεται τάλας,

244

οἱ δὲ μὴ πάλιν

δώσουσ' ἀντιφόνους δίκας,

ἔρροι τ' ἂν αἰδῶς

ἀπάντων τ' εὐσέβεια θνατῶν.

250

ΧΟΡΟΣ.

ἐγὼ μὲν, ὦ παῖ, καὶ τὸ σὸν σπεύδονσ' ἅμα  
 καὶ τοῦμόν αὐτῆς ἤλθον· εἰ δὲ μὴ καλῶς  
 λέγω, σὺ νίκα. σοὶ γὰρ ἐψόμεσθ' ἅμα.

ΗΛΕΚΤΡΑ.

αἰσχύνομαι μὲν, ὦ γυναῖκες, εἰ δοκῶ

πολλοῖσι θρήνοις δυσφορεῖν ὑμῖν ἄγαν.

255

ἀλλ', ἡ βία γὰρ ταῦτ' ἀναγκάζει με δράν,

σύγγνωτε. πῶς γὰρ ἦτις εὐγενὴς γυνή, well

πατρῷ' ὁρῶσα πῆματ', οὐ δρῶν ταύδ' ἄν,

ἀγὼ καὶ ἡμεῖς καὶ κατ' εὐφρόνην αἰεὶ

θάλλοντα μάλλον ἢ καταφθίνονθ' ὁρώ;

260

ἢ πρῶτα μὲν τὰ μητρὸς, ἢ μ' ἐγγείνατο, *boze*

ἐχθίστα συμβέβηκεν· εἶτα δώμασιν

ἐν τοῖς ἐμμαντηῇς, τοῖς φρονεῦσι τοῦ πατρὸς

ξύνειμι, καὶ τῶνδ' ἀρχομαι, καὶ τῶνδέ μ

λαβεῖν θ' ὁμοίως καὶ τὸ τητᾶσθαι πέλει.

265

ἔπειτα πθίας ἡμέρας δοκεῖς μ' ἄγειν,

ἔταν θρόνοις Αἰγισθον ἐνθακοῦντ' ἰδω

τοῖσιν πατέροισι; εἰσίδω δ' ἐσθήματα

φοροῦντ' ἐκείνῳ τὰντα, καὶ παρεστίους

σπένδοντα λουθαῖς ἐνθ' ἐκεῖνον ὠλέσεν

270

ἴδω δὲ τούτων τὴν <sup>κατασκευὰς</sup> τελευταίαν ὕβριν.

τὸν αὐτοέντην ἡμῖν ἐν κοίτῃ πατρὸς

ἐὺν τῇ ταλαίνῃ μητρὶ, μητέρ' εἰ γοεῶν

ταύτην προσανδᾶν τῷδε συγκοιμημένην :

ἢ δ' ὥδε πλήμων, ὥστε τῷ μιάστορι τῶν

ἐύνεστ', Ἐργὴν οὕτιν' ἐκφοδουμένην·

275

ἀλλ', ὥσπερ ἐγγελάσα τοῖς ποιουμένοις.

Εὐρουῖς' ἐκείνην ἡμέραν, ἐν ᾗ τότε

πατέρα τὸν ἄμὸν ἐκ δόλου κατέχευαν.

ταύτη χοροῦς ἴστησι, καὶ μηλοσφαγεῖ

260

θεοῖσιν ἔμνην' ἰσὰ τοῖς σατηρίοις.

ἐγὼ δ' ὀρώσ' ἢ δύσμορος κατὰ στέγας

κλαίω, τέτηκα, κάπιχωκύνω πατρός  
 τὴν δυστάλαιναν δαῖτ' ἐπ' ἀνδρομαμένην  
 αὐτὴ πρὸς αὐτήν· οὐδὲ γὰρ κλαῦσαι πάρα  
 τοσόνδ', ὅσον μοι θυμὸς ἡδονὴν φέρει.  
 αὐτὴ γὰρ, ἢ λόγοισι γενναία γυνή,  
 φωνοῦσα, τοιαῶν ἐξονειδίζει κακά·  
 ὦ δὲ δύσθεον μίσσημα, σοὶ μόνῃ πατὴρ  
 τέθηκεν; ἄλλος δ' οὐτὶς ἐν πένθει βροτῶν;  
 κακὸς ὅλοιο, μηδὲ σ' ἐκ γόων ποτὲ  
 τῶν νῦν ἀπαλλάξειαν οἱ κάτω θεοί. —  
 τάδ' ἐκυβρίζει· πλὴν ὅταν κλύῃ τινὸς  
 ἤξοντ' Ὀρέστην· τηνικαῦτα δ' ἐμμανῆς  
 βοᾷ παραστάς, Οὐ σὺ μοι τῶνδ' αἰτία;  
 οὐ σὸν τόδ' ἐστὶ τοῦργον, ἦτις ἐκ χειρῶν  
 κλέψας Ὀρέστην τῶν ἐμῶν ὑπεξέθου;  
 ἀλλ' ἴσθι τοι τίσασα γ' ἀξίαν δίκην. —  
 τοιαῦθ' ὕλακτεῖ, σὺν δ' ἐποτρύνει πέλας  
 ὁ κλεινὸς αὐτῇ ταῦτα νυμφίος παρῶν,  
 ὁ πάντ' ἀναλκίς οὗτος, ἢ πᾶσα βλάβη,  
 ὁ σὺν γυναιξὶ τὰς μάχας ποιούμενος.  
 ἐγὼ δ' Ὀρέστην τῶνδε προσμένουσ' αἰεὶ  
 πανατῆρ' ἐφήξειν ἢ τάλαιν' ἀπόλλυμαι.  
 μέλλων γὰρ αἰεὶ δρᾶν τι, τὰς οὐσας τέ μου  
 καὶ τὰς ἀπούσας ἐλπίδας διέφθορεν.  
 ἐν οὖν τοιούτοις οὔτε σωφρονεῖν, φίλοι,  
 οὔτ' εὐσεβεῖν πάρεστιν· ἀλλ' ἐν τοι κακοῖς  
 ἡλὴ σι' ἀνάγκη κάπιτηδεύειν κακά.  
 ΧΟΡΟΣ  
 φέρ' εἰπὲ, πότερον ὄντος Αἰγίσθου πέλας

λέγεις τάδ' ἡμῖν, ἣ βεβῶτος ἐκ δόμων ;

ΗΛΕΚΤΡΑ.

ἡ κάρτα. μὴ δόκει μ' ἄν, εἶπερ ἦν πέλας,  
θυραῖον οἰχνεῖν· νῦν δ' ἀγροῖσι τυγχάνει.

ΧΟΡΟΣ.

ἦ δ' ἄν ἐγὼ θαρσοῦσα μᾶλλον ἐς λόγους  
τούς σους ἰκοίμην, εἶπερ ὧδε ταῦτ' ἔχει.

315

ΗΛΕΚΤΡΑ.

ὥς νῦν ἀπόντος, ἱστόρει τί σοι φίλον.

ΧΟΡΟΣ.

καὶ δὴ σ' ἐρωτῶ, τοῦ κασιγνήτου τί φῆς,  
ἦξοντος, ἦ μέλλοντος ; εἰδέναι θέλω.

ΗΛΕΚΤΡΑ.

φησὶν γε· φάσκων δ', οὐδὲν ὦν λέγει ποιεῖ.

ΧΟΡΟΣ.

φιλεῖ γὰρ ὀκνεῖν πρᾶγμα ἄνηρ πρᾶσσαν μέγα.

320

ΗΛΕΚΤΡΑ.

καὶ μὴν ἐγωγ' ἔσωσ' ἐκεῖνον οὐκ ὀκνω.

ΧΟΡΟΣ.

θάρσει· πέφυκεν ἐσθλός, ὥστ' ἄρχειν φίλοις.

ΗΛΕΚΤΡΑ.

πέποιθ', ἐπεὶ τᾶν οὐ μακρὰν ἔζων ἐγώ.

ΧΟΡΟΣ.

μὴ νῦν ἔτ' εἶπης μηδέν· ὥς δόμων ὀρῶ  
τὴν σὴν δμαιοιν, ἐκ πατρὸς ταύτου φύσιν,  
Χρυσόθεμιν, ἐκ τε μητρὸς, ἐντάφια χερσὶν  
φέρουσαν, οἷα τοῖς κάτω νομίζεται.

325

ΧΡΥΣΟΘΕΜΙΣ.

τίν' αὖ σὺ τήνδε πρὸς θυρῶνος ἐξόδοις  
ἐλθοῦσα φωνεῖς, ὦ κασιγνήτη, φάτιν,

κούδ' ἐν χρόνῳ μακρῷ διδαχθῆναι θέλεις

330

θυμῷ ματαίω μὴ χαρίζεσθαι κενά;

καίτοι τοσοῦτόν γ' οἶδα κάμαντήν, ὅτι

ἀλγῶ 'πὶ τοῖς παροῦσιν· ὥστ' ἂν, εἰ σθένος

λάβοιμι, δηλώσαιμ' ἂν οἷ' αὐτοῖς φρονῶ.

νῦν δ' ἐν κακοῖς μοι πλεῖν ὑφειμένη δοκεῖ,

335

καὶ μὴ δοκεῖν μὲν δρᾶν τι, πημαίνειν δὲ μὴ.

τοιαῦτα δ' ἄλλα καὶ σὲ βούλομαι ποιεῖν.

καίτοι τὸ μὲν δίκαιον, οὐχ ἧ' γὼ λέγω,

ἀλλ' ἧ σὺ κρίνεις. εἰ δ' ἐλευθέραν με δεῖ

ζῆν, τῶν κρατούντων ἐστὶ πάντ' ἀκουστέα.

340

## ΗΛΕΚΤΡΑ.

δεινόν γέ σ' οὔσαν πατρός οὐ σὺ παῖς ἔφης,

κείνου λελῆσθαι, τῆς δὲ τίκτουσῃς μέλειν.

ἅπαντα γὰρ σοι τάμα νοουθετήματα

κείνης διδάκτα, κούδέν ἐκ σαυτῆς λέγεις.

ἔπειθ' ἐλοῦ γέ θάτερ', ἧ φρονεῖν κακῶς,

345

ἧ τῶν φίλων, φρονοῦσα, μὴ μνήμην ἔχειν.

ἥτις λέγεις μὲν ἀρτίως ὥς, εἰ λάβοις

σθένος, τὸ τούτων μῖσος ἐκδείξειας ἂν.

ἐμοῦ δὲ πατρὶ πάντα τιμωρουμένης,

οὔτε ξυνέρδεις, τήν τε δρωῶσαν ἐκτρέπεις.

350

οὐ ταῦτα πρὸς κακοῖσι δειλίαν ἔχει;

ἐπεὶ δίδαξον, ἧ μάθ' ἐξ ἐμοῦ, τί μοι

κέρδος γένοιτ' ἂν τῶνδε ληξάσῃ γόων.

οὐ ζῶ; κακῶς μὲν, οἶδ'· ἐπαρκούντως δέ μοι.

λυ δὲ τούτους, ὥστε τῷ τεθνηκότι

355

τιμὰς προσάπτειν, εἴ τις ἔστ' ἐκεῖ χάρις.

σὺ δ' ἡμῖν ἡ μισοῦσα μασαῖς μὲν λόγῳ,  
 ἔργῳ δὲ τοῖς φονεῦσι τοῦ πατρὸς ξύνει. *consent with*  
 ἐγὼ μὲν οὐκ οὐκ ἂν ποτ', οὐδ' εἴ μοι τὰ σὰ  
 μέλλοι τις οἴσειν δῶρ', ἐφ' οἷσι νῦν χλιδαῖς, *380*  
 τοῦτοισι ὑπεικάθοιμι· σοὶ δὲ πλουσία  
 τραπέζα κείσθω καὶ περιφδεῖται βίος.  
 ἐμρὶ γὰρ ἔστω τοῦμὲ μὴ λυπεῖν μόνον  
 βόσκημα· τῆς σῆς δ' οὐκ ἔρω τιμῆς τυχεῖν.  
 οὐδ' ἂν σὺ, σώφρων γ' οὔσα. νῦν δ' ἔξὸν πατρὸς *385*  
 πάντων ἄριστον παῖδα κεκληῆσθαι, καλοῦ  
 τῆς μητρός. οὕτω γὰρ φανεῖ πλείστοις κακῇ,  
 θανόντα πατέρα καὶ φίλους προδοῦσα σούς.

ΧΡΟΡΟΣ  
 μηδὲν πρὸς ὀργὴν πρὸς θεῶν· ὥς τοῖς λόγοις  
 ἔνεστιν ἀμφοῖν κέρδος, εἰ σὺ μὲν μάθοις  
 τοῖς τῆσδε χρῆσθαι, τοῖς δὲ σοῖς αὐτὴ πάλιν. *370*

ΧΡΥΣΟΘΕΜΙΣ  
 ἐγὼ μὲν, ὦ γυναῖκες, ἡθὰς εἰμί πως  
 τῶν τῆσδε μύθων· οὐδ' ἂν ἐμνήσθην ποτὲ,  
 εἰ μὴ κακὸν μέγιστον εἰς αὐτὴν ἰὼν  
 ἦκουσ', ὃ ταύτην τῶν μακρῶν σχῆσει γόων. *375*

ΗΛΕΚΤΡΑ.  
 φέρ' εἰπέ δὴ τὸ δεινόν. εἰ γὰρ τῶνδὲ μοι  
 μεῖζον τι λέξεις, οὐκ ἂν ἀντείποιμ' ἔτι.

ΧΡΥΣΟΘΕΜΙΣ.  
 ἀλλ' ἐξερω τοι πᾶν ὅσον κάτοιιδ' ἐγώ.  
 μέλλουσι γάρ σ', εἰ τῶνδε μὴ λήξεις γόων,  
 ἐνταῦθα πέμψειν, ἐνθα μὴ ποθ' ἡλίου  
 φέγγος προσόψει, ἴωσα δ' ἐν κατηρεφεί *380*

Εἰδὼτ

2\*

στέγη, χθονὸς τῆσδ' ἐκτός, ὑμνήσεις κακά.

πρὸς ταῦτα φράζου, καὶ μὴ ποθ' ὕστερόν τι πάλλῃ  
παθοῦσα μέμψῃ. νῦν γὰρ ἐν καλῷ φρονεῖν.

ΗΛΕΚΤΡΑ.

ἢ ταῦτα δὴ με καὶ βεβούλευνται ποιεῖν ;

385

ΧΡΥΣΟΘΕΜΙΣ.

μάλισθ'· ὅταν περ οἴκαδ' Αἰγισθοῦς μόλῃ.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐξίκοιτο τοῦδ' ἐγ' οὐνεκ' ἐν τάχει.

ΧΡΥΣΟΘΕΜΙΣ.

τίν', ὦ τάλαινα, τόνδ' ἐπηράσω λόγον ;

ΗΛΕΚΤΡΑ.

ἐλθεῖν ἐκεῖνον, εἴ τι τῶνδε δρᾶν νοεῖ.

ΧΡΥΣΟΘΕΜΙΣ.

ὅπως πάθῃς τί χρῆμα ; ποῦ ποτ' εἰ φρενῶν ;

ΗΛΕΚΤΡΑ.

ὅπως ἀφ' ὑμῶν ὥς προσάτατ' ἐκφύγω.

ΧΡΥΣΟΘΕΜΙΣ.

βίου δὲ τοῦ παρόντος οὐ μνεῖαν ἔχεις ;

ΗΛΕΚΤΡΑ.

καλὸς γὰρ οὐμός βίοςτος ὥστε θαυμάσαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἦν ἂν, εἰ σύ γ' εὖ φρονεῖν ἠπίστασο.

ΗΛΕΚΤΡΑ.

μὴ μ' ἐκδίδασκε τοῖς φίλοις εἶναι κακὴν.

386

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' οὐ διδάσκω· τοῖς κρατοῦσι δ' εἰκαθεῖν.

ΗΛΕΚΤΡΑ.

σὺ ταῦτα θώπευ'· οὐκ ἔμους τρόπους λέγεις.

ΧΡΥΣΟΘΕΜΙΣ.

καλὸν γε μέντοι μὴ ἔξ ἀβουλίας πεσεῖν.

*we will fall*

ΗΛΕΚΤΡΑ.

πесоу́μεθ', εἰ χρή, πατρὶ τιμωρούμενοι.

ΧΡΥΣΟΘΕΜΙΣ.

πατὴρ δὲ τούτων, οἶδά, συγγνώμην ἔχει.

*how dare you treat these things*  
400  
#

ΗΛΕΚΤΡΑ.

ταῦτ' ἐστὶ τάπη <sup>from this</sup> πρὸς κακῶν ἐπαινέσαι.

ΧΡΥΣΟΘΕΜΙΣ.

σύ δ' οὐχὶ πείσει καὶ συγαινέσεις ἐμοί;

*to be reconciled*  
ΗΛΕΚΤΡΑ.

οὐ δῆτα. μή πω νοῦ τοσόνδ' εἶην κενή. *ma, I will be so destitute of sense*

ΧΡΥΣΟΘΕΜΙΣ.

*I will go* χωρήσομαι τὰρ οἴπερ ἐστάλην ὁδοῦ. *where I was sent*

ΗΛΕΚΤΡΑ.

ποῖ δ' ἐμπορεύει; τῷ φέρεις τὰδ' ἔμπυρα; 405

ΧΡΥΣΟΘΕΜΙΣ.

μήτηρ με πέμπει πατρὶ τυμβεύσαι χάς. *make libations upon the tomb*

ΗΛΕΚΤΡΑ.

πῶς εἶπας; ἢ τῷ δυσμενεστάτῳ βροτῶν; *must hostile*

ΧΡΥΣΟΘΕΜΙΣ.

ὃν ἔκταν' αὐτῇ. τοῦτο γὰρ λέξαι θέλεις.

*by whom?*

ΗΛΕΚΤΡΑ.

ἐκ τοῦ φίλων πεισθεῖσα; τῷ τοῦτ' ἤρεσεν; *whom did she so please?*

*persuaded*

ΧΡΥΣΟΘΕΜΙΣ.

ἐκ δείματός του νυκτέρον, δοκεῖν ἐμοί. *as it* 410

*has been*

ΗΛΕΚΤΡΑ.

ὦ θεοὶ πατρώοι, συγγένεσθέ γ' ἀλλὰ νῦν. *aid me*

ΧΡΥΣΟΘΕΜΙΣ.

ἔχεις τι θάρσος τοῦδε τοῦ τάρβους πέρι; *then have*

*lessen fear*

ΗΛΕΚΤΡΑ.

εἴ μοι λέγοις τὴν ὄψιν, εἴποιμ' ἂν τότε.

*tell me about the night*



ΧΡΗΣΟΘΕΜΙΣ.

ἀλλ' οὐ κάτοιδα, πλὴν ἐπὶ σμικρὸν φράσαι.

ΗΛΕΚΤΡΑ.

λέγ' ἀλλὰ τοῦτο. πολλά τοι σμικροὶ λόγοι 415  
ἔσφηλαν ἤδη καὶ κατώρθωσαν βροτούς.

ΧΡΗΣΟΘΕΜΙΣ.

λόγος τις αὐτὴν ἔστιν εἰσιδεῖν πατρός  
 τοῦ σοῦ τε καὶ ἀμῶν δευτέραν ὀμιλίαν  
 ἐλθόντος ἐς φῶς· εἴτα τόνδ' ἐφέστιον  
 πῆξαι λαβόντα σκηπτρον οὐφόρει ποτὲ 420  
 αὐτός, ταγῶν δ' Αἰγισθοῦ· ἐκ δὲ τοῦδ' ἄνω  
 βλαστεῖν βρῦντα θαλλόν, ὃ κατάσκιον  
 πᾶσαν γενέσθαι τὴν Μυκηναίων χθόνα.

τοιαῦτά του παρόντος, ἤνυχ' Ἡλίο  
 δείκνυσι τοῦναρ, ἐκλυον ῥηγουμένου. 425  
 πλείω δὲ τούτων οὐ κάτοιδα, πλὴν ὅτι  
 πέμπει μ' ἐκείνη τοῦδε τοῦ φόβου χάριν.  
 πρὸς νυν θεῶν σε λίσσομαι τῶν ἐγγενῶν,  
 ἔμορ' πιθέσθαι μηδ' ἀδουλίᾳ πεσεῖν.  
 εἰ γάρ μ' ἀπώσῃ, σὺν κακῷ μέτει πάλλιν. 430

ΗΛΕΚΤΡΑ.

ἀλλ', ὃ φίλη, τούτων μὲν, ὧν ἔχεις χεροῖν,  
 τύμβῳ προσάψῃς μηδέν· οὐ γάρ σοι θέμις  
 οὐδ' ὅσιον, ἐχθρᾶς ἀπὸ γυναικὸς ιστάσθαι  
κτερίσματα· οὐδὲ λουτρά προσφέρειν πατρί·  
 ἀλλ' ἢ πνοαῖσιν ἢ βαθυσκάφει κόνει 435  
κρύψον νιν, ἔνθα μὴ ποτ' εἰς εὐνὴν πατρός  
 τούτων πρόσσιμι μηδέν· ἀλλ', ὅταν θάνῃ,

κειμήλι' αὐτῇ ταῦτα σωζέσθω κάτω.

ἀρχὴν δ' ἂν, εἰ μὴ τλημονεστάτη γυνή <sup>the more</sup> ~~τλημονεστάτη~~  
 πασῶν ἐβλαστε, τάσδε δυσμενεῖς χοᾶς <sup>440</sup>

οὐκ ἂν ποθ', ὃν γ' ἐκτείνε, τῷδ' ἐπέστεφε. <sup>has covered</sup>

σκέψαι γάρ, εἴ σοι προσφιλῶς αὐτῇ δοκεῖ <sup>is a mother</sup>

γέρα τάδ' οὖν τάφοις δέξασθαι νέκυς, <sup>indeed</sup>

ὕψ' ἧς θανῶν ἄτιμος, ὥστε δυσμενῆς, <sup>as an enemy</sup>

ἐμασχαλίσθη, καπὶ λουτροῖσιν κάρᾳ <sup>445</sup>

κηλίδας ἐξέμαξεν. ἄρα μὴ δοκεῖς <sup>wiped off</sup>

λυτῆρι αὐτῇ ταῦτα τοῦ φόνου φέρειν ;

οὐκ ἔστιν. ἀλλὰ ταῦτα μὲν μέθεες· σὺ δὲ <sup>from head</sup>

τεμουσα κρατὸς βοστρυχῶν ἄκρας φόβας <sup>extreme</sup>

κάμου ταλαίνης, σμικρὰ μὲν τάδ', ἀλλ' ὅμως <sup>450</sup>

ἄχω, δὸς αὐτῷ, τήνδ' ἀλιπαρῇ τρίχα <sup>embrace</sup>

καὶ ζῶμα τοῦμόν οὐ χλιδαῖς ἡσχημένον. <sup>adorned with</sup>

αἰτοῦ δὲ προσπιτνοῦσα γῆθεν εὐμένη <sup>permanently</sup>

ἡμῖν ἄρωγόν αὐτὸν εἰς ἐχθροὺς μολεῖν, <sup>falling</sup>

καὶ παῖδ' Ὀρέστην ἐξ ὑπερτέρας χερὸς <sup>come</sup> <sup>455</sup>

ἐχθροῖσιν αὐτοῦ ζῶντ' ἐπεμβῆναι ποδὶ, <sup>come</sup>

ὅπως τὸ λοιπὸν αὐτὸν ἀφνεωτέrais <sup>come</sup>

χερσὶ στέφωμεν, ἢ τανῦν δωρούμεθα. <sup>give</sup>

οἶμαι μὲν οὖν, οἶμαί τι κἀκείνῳ μέλον <sup>care</sup>

πέμπει τάδ' αὐτῇ δυσπρόσοπτ' ὄνειρατα. <sup>460</sup>

ὅμως δ' ἀδελφῇ, σοὶ θ' ὑπὸ φρησὸν τάδε <sup>turn</sup>

ἐμοί τ' ἄρωγα, τῷ τε φιλτάτῳ βροτῶν

πάντων, ἐν Αἰδου κειμένῳ χοινῷ πατρί.

ΧΟΡΟΣ

πρὸς εὐσέβειαν ἢ κόρη λέγει· σὺ δὲ,

με με  
εἰ σωφρονήσεις, ὦ φίλη, δράσεις τάδε.

465

με με ΧΡΥΣΟΘΕΜΙΣ.

δράσω. τὸ γὰρ δίκαιον οὐκ ἔχει λόγον ~~με με~~  
δνοῖν ἐρίζειν, ἀλλ' ἐπισπένδειν τὸ δρᾶν. ~~με με~~  
πειρωμένη δὲ τῶνδε τῶν ἔργων ἐμοὶ  
σιγὴ παρ' ὑμῶν, πρὸς θεῶν, ἔστω, φίλαι·

ὥς, εἰ τὰδ' ἡ τεκοῦσα πένσεται, πικρὰν ~~με με~~ 470  
δοκῶ με πεῖραν τήνδε τολμήσειν ἔτι. ~~με με~~

με με

ΧΟΡΟΣ.

εἰ μὴ 'γὼ παράφρων μάντις ἔφην,  
καὶ γνώμας λειπομένα σοφᾶς,  
εἴσιν ἅ πρόμαντις

475

Δίκα, δίκαια φερομένα χεροῖν κράτη·  
μέτεισιν, ὦ τέκνον, οὐ μακροῦ χρόνου.  
ὑπεστί μοι θράσος,

ἄδυνπνόων κλύουσας  
ἀρτίως ὄνειράτων.

480

οὐ γάρ ποτ' ἀμναστεῖ γ' ὁ φύσας  
'Ελλάνων ἄναξ,

οὐδ' ἅ παλαιὰ χαλκόπλακτος  
ἀμφήκης γένυς,

485

ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.

ἦξει καὶ πολύπους καὶ πολύχειρ

488

ἅ δεινοῖς κρυπτομένα λόχοις

490

χαλκόπους 'Ερινύς.

ἄλεκτρ' ἀννυφα γὰρ ἐπέδα μαιφόνων  
γάμων ἀμιλλήμαθ' οἷσιν οὐ θέμις.

472 — 487. = 488 — 503.

πρὸ τῶνδ' ἐτοίμ' ἔχει,  
 μήποτε μήποθ' ἡμῖν  
 ἄλγε' ἔσται πελᾶν τέρας  
 τοῖς δρῶσι καὶ συνδρῶσιν. ἦ τοι  
 μαντεῖαι βροτῶν  
 οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις,  
 οὐδ' ἐν θεσφάτοις,  
 εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.  
 ὦ Πέλοπος ἅ πρόσθεν  
 πολύπονός ἱππεία,  
 ὥς ἔμολες αἰανὴ  
 τᾷδε γᾶ.  
 εὔτε γὰρ ὁ ποντισθεὶς  
 Μυρτίλος ἐκοιμάθη,  
 παγχρύσων ἐκ δίφρων  
 δυστάνοις αἰκίαις  
 πρόρριζος ἐκριφθεὶς,  
 οὐ τί πω  
 ἔλιπεν ἐκ τοῦδ' οἴκου  
 πολύπονός αἰκία.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀνειμένη μὲν, ὥς ἔοικας, αὖ στρέφει.  
 οὐ γὰρ πάρεστ' Αἴγισθος, ὅς σ' ἐπεῖχ' αἰεὶ  
 μή τοι θυραΐαν γ' οὔσαν αἰσχύνειν φίλους·  
 νῦν δ', ὥς ἄπεστ' ἐκεῖνος, οὐδὲν ἐντρέπει  
 ἐμοῦ γε· καί τοι πολλὰ πρὸς πολλοὺς με δὴ  
 ἐξεῖπας, ὥς θρασεῖα καὶ πέρα δίκης  
 ἄρχω, καθυβρίζουσα καὶ σὲ καὶ τὰ σά.

ἐγὼ δ' ὕβριν μὲν οὐκ ἔχω · κακῶς δέ σε  
 λέγω, κακῶς κλύουσα πρὸς σέθεν θαμά.  
 πατήρ γάρ, οὐδὲν ἄλλο, σοὶ πρόσχημ' αἰεὶ, 525  
 ὥς ἐξ ἐμοῦ τέθνηκεν. ἐξ ἐμοῦ · καλῶς ·  
 ἐξοῖδα · τῶνδ' ἄρνησις οὐκ ἔνεστί μοι.  
 ἣ γὰρ Δίκη νιν εἶλεν, καὶ ἐγὼ μόνη,  
 ἣ χρῆν σ' ἀρῆγειν, εἰ φρονουῖς ἐτύγχανες ·  
 ἐπεὶ πατήρ οὗτος σὸς, ὃν θρηναῖς αἰεὶ, 530  
 τὴν σὴν δμαιομον μούνος Ἑλλήνων ἔτλη  
 θῦσαι θεοῖσιν, οὐκ ἴσον καμῶν ἐμοὶ  
 λύπης, ὅτι ἔσπειρ', ὥσπερ ἡ τίχτους' ἐγώ.  
 εἶεν · δίδαξον δὴ με τοῦ, χάριν τίνος  
 ἔθυσεν αὐτήν. πότερον Ἀργείων ἐρεῖς ; 535  
 ἀλλ' οὐ μετὴν αὐτοῖσι τὴν γ' ἐμὴν κτανεῖν.  
 ἀλλ' ἀντ' ἀδελφοῦ δῆτα Μενέλεω κτανῶν  
 τᾶμ', οὐκ ἔμελλε τῶνδέ μοι δώσειν δίκην ;  
 πότερον ἐκείνῳ παῖδες οὐκ ἦσαν διπλοῖ,  
 οὓς τῇσδε μᾶλλον εἰκὸς ἦν θνήσκειν, πατρὸς 540  
 καὶ μητρὸς ὄντας, ἧς ὁ πλοῦς ὅδ' ἦν χάριν,  
 ἣ τῶν ἐμῶν Αἰδης τιν' ἱμέρον τέκνων  
 ἣ τῶν ἐκείνης ἔσχε δαίσασθαι πλέον ;  
 ἣ τῷ πανῶλει πατρὶ τῶν μὲν ἐξ ἐμοῦ  
 παίδων πόθος παρεῖτο, Μενέλεω δ' ἐνὴν ; 545  
 οὐ ταῦτ' ἀβούλον καὶ κακοῦ γνώμην πατρός ;  
 δοκῶ μὲν, εἰ καὶ σῆς δίχα γνώμης λέγω.  
 φαίη δ' ἂν ἣ θανοῦσά γ', εἰ φωνὴν λάβοι.  
 ἐγὼ μὲν οὖν οὐκ εἰμὶ τοῖς πεπραγμένοις  
 δύσθυμος · εἰ δέ σοι δοκῶ φρονεῖν κακῶς, 550

γνώμην δικαίαν σχοῦσα τοὺς πέλας ψέγε.

ΗΛΕΚΤΡΑ.

ἔρεῖς μὲν οὐχὶ νῦν γέ μ', ὥς ἄρξασά τι  
λυπηρὸν εἶτα σοῦ τάδ' ἐξήκουσ' ὕπο·  
ἀλλ' ἦν ἐφῆς μοι, τοῦ τεθνηκότος θ' ὕπερ  
λέξαιμ' ἂν ὀρθῶς τῆς κασιγνήτης θ' ὁμοῦ.

555

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

καὶ μὴν ἐφίημ'· εἰ δέ μ' ᾧδ' αἰεὶ λόγοις  
ἐξήρχες, οὐκ ἂν ἦσθα λυπηρὰ κλύειν.

ΗΛΕΚΤΡΑ.

καὶ δὴ λέγω σοι. πατέρα φῆς κτείνειν. τίς ἂν  
τούτου λόγος γένοιτ' ἂν αἰσχίων ἔτι,  
εἴτ' οὖν δικαίως, εἴτε μή; λέξω δέ σοι,  
ὥς οὐ δίκη γ' ἔκτεινας, ἀλλὰ σ' ἔσπασε  
πειθῶ κακοῦ πρὸς ἀνδρὸς, ᾧ τανῦν ξύνει.  
ἔροῦ δὲ τὴν κυναγὸν Ἄρτεμιν, τίνος  
ποινῆς τὰ πολλὰ πνεύματ' ἔσχ' ἐν Αὐλίδι·  
ἧ' γὰρ φράσω· κείνης γὰρ οὐ θέμις μαθεῖν.  
πατήρ ποθ' οὐμὸς, ὥς ἐγὼ κλύω, θεᾶς  
παίζων κατ' ἄλσος ἐξεκίνησεν ποδοῖν  
στικτὸν κερδίστην ἔλαφον, οὗ κατὰ σφαγὰς  
ἐκκομπάσας, ἔπος τι τυγχάνει βαλῶν.

560

καὶ τοῦδε μηνίσασα Αἰγυπία κόρη  
κατεῖχ' Ἀχαιοὺς, ὥς πατὴρ ἀντίσταθμον  
τοῦ θηρὸς ἐκθύσειε τὴν αὐτοῦ κόρην.  
ᾧδ' ἦν τὰ κείνης θύματ'· οὐ γὰρ ἦν λύσις·  
ἄλλη στρατῷ πρὸς οἶκον, οὐδ' εἰς Ἴλιον.  
ἀνθ' ὧν βιασθεὶς πολλὰ κἀντιβὰς, μόλις

570

575

ἔθυσεν αὐτήν, οὐχὶ Μενέλεω χάριν.  
 εἰ δ' οὖν, ἔρῳ γὰρ καὶ τὸ σὸν, κείνον θέλων  
 ἐπωφελῆσαι ταῦτ' ἔδρα, τούτου θανεῖν  
 χρῆν αὐτὸν οὐνεκ' ἐκ σέθεν ; ποίῳ νόμῳ ;  
 ὄρα, τιθεῖσα τόνδε τὸν νόμον βροτοῖς, 580  
 μὴ πῆμα σαυτῇ καὶ μετάγνοιαν τιθῆς.  
 εἰ γὰρ κτενοῦμεν ἄλλον ἀντ' ἄλλου, σύ τοι  
 πρώτη θάνοις ἂν, εἰ δίκης γε τυγχάνοις.  
 ἀλλ' εἰσόρα μὴ σκῆψιν οὐκ οὔσαν τιθῆς.  
 εἰ γὰρ θέλεις, δίδαξον ἀνθ' ὅτου τανῦν 585  
 αἰσχίστα πάντων ἔργα δρῶσα τυγχάνεις,  
 ἥτις ξυνεύδεις τῷ παλαμναίῳ, μεθ' οὗ  
 πατέρα τὸν ἄμὸν πρόσθεν ἔξαπώλεσας,  
 καὶ παιδοποιεῖς · τοὺς δὲ πρόσθεν, εὐσεβεῖς  
 καὶ εὐσεβῶν βλαστήντας, ἐκβαλοῦς' ἔχεις. 590  
 πῶς ταῦτ' ἐπαινέσαιμ' ἂν ; ἢ καὶ τοῦτ' ἐρεῖς,  
 ὥς τῆς θυγατρὸς ἀντίποινα λαμβάνεις ;  
 αἰσχροῦς δ', ἐάν περ καὶ λέγῃς. οὐ γὰρ καλὸν  
 ἐχθροῖς γαμεῖσθαι τῆς θυγατρὸς οὐνεκα.  
 ἀλλ' οὐ γὰρ οὐδὲ νουθετεῖν ἔξεστί σε, 595  
 ἢ πᾶσαν ἱῆς γλῶσσαν, ὥς τὴν μητέρα  
 κακοστομοῦμεν. καί σ' ἔγωγε δεσπότην  
 ἢ μητέρ' οὐκ ἔλασσον εἰς ἡμᾶς νέμω,  
 ἢ ζῶ βίον μοχθηρὸν, ἔκ τε σοῦ κακοῖς  
 πολλοῖς ἀεὶ ξυνοῦσα τοῦ τε συννόμου. 600  
 ὁ δ' ἄλλος ἔξω, χεῖρα σὴν μόλις φυγών,  
 τλήμων Ὀρέστης δυστυχῇ τρίβει βίον ·  
 ὃν πολλὰ δὴ μέ σοι τρέφειν μιάστορα

ἐπρητιάσω· καὶ τόδ' ἔειπερ ἔσθ' ἐνον,  
 ἔδρων ἄν, εὖ τοῦτ' ἴσθι. τοῦδέ γ' οὐνεκα 605  
 κήρυσσέ μ' εἰς ἅπαντας, εἴτε χρεὴ κακὴν  
 εἴτε στόμαργον εἴτ' ἀναιδείας πλέαν.  
 εἰ γὰρ πέφυκα τῶνδε τῶν ἔργων ἰδρῖς,  
 σχεδὸν τι τὴν σὴν οὐ καταισχύνω φύσιν.

ΧΟΡΟΣ.

ὄρω μένος πνέουσας· εἰ δὲ σὺν δίκῃ 610  
 ξύνεστι, τοῦδε φροντίδ' οὐκ ἔτ' εἰσορῶ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ποιῖας δέ μοι δεῖ πρὸς γε τήνδε φροντίδος,  
 ἣτις τοιαῦτα τὴν τεκοῦσαν ὕδρῖσεν,  
 καὶ ταῦτα τηλικούτος; ἄρ' οὐ σοι δοκεῖ 615  
 χωρεῖν ἄν εἰς πᾶν ἔργον αἰσχύνης ἄτερ;

ΗΛΕΚΤΡΑ.

εὖ νυν ἐπίστω τῶνδέ μ' αἰσχύνην ἔχειν,  
 κεῖ μὴ δοκῶ σοι· μανθάνω δ' ὀθούνεκα  
 ἔξωρα πράσσω κοῦκ ἐμοὶ προσεικότα.  
 ἀλλ' ἢ γὰρ ἐκ σοῦ δυσμένεια καὶ τὰ σὰ 620  
 ἔργ' ἐξαναγκάζει με ταῦτα δρᾶν βίᾳ.  
 αἰσχροῖς γὰρ αἰσχρὰ πράγματ' ἐκδιδάσκεται.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ὦ θρέμμ' ἀναιδὲς, ἦ σ' ἐγὼ καὶ τὰμ' ἔπη  
 καὶ τᾶργα τὰμὰ πόλλ' ἄγαν λέγειν ποιεῖ.

ΗΛΕΚΤΡΑ.

σύ τοι λέγεις νιν, οὐκ ἐγώ. σὺ γὰρ ποιεῖς 625  
 τοῦργον· τὰ δ' ἔργα τοὺς λόγους εὐρίσκεται.



## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἀλλ', οὐ μὰ τὴν δέσποιναν Ἄρτεμιν, θράσους  
τοῦδ' οὐκ ἀλύξεις, εὐτ' ἂν Αἰγισθος μόλῃ.

## ΗΛΕΚΤΡΑ.

ὄρᾳς ; πρὸς ὀργὴν ἐκφέρει, μεθεῖσά μοι  
λέγειν ἃ χρήζοιμ'· οὐδ' ἐπίστασαι κλύειν.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οὔκουν ἐάσεις οὐδ' ὑπ' εὐφήμου βοῆς  
θῦσαί μ', ἐπειδὴ σοί γ' ἐφῆκα πᾶν λέγειν ; 630

## ΗΛΕΚΤΡΑ.

ἔῶ, κελεύω, θῦε· μηδ' ἐπαιτιῶ  
τοῦμόν στομόμ', ὥς οὐκ ἂν πέρα λέξαιμ' ἔτι.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἐπαιρε δὴ σὺ θύμαθ', ἥ παροῦσά μοι,  
πάγκαρπ', ἀνακτι τῷδ' ὅπως λυτηρίους  
εὐχὰς ἀνάσχω δειμάτων ὧν νῦν ἔχω. 635

κλύοις ἂν ἤδη, Φοῖβε προστατήριε,  
κεκρυμμένην μου βάξιν. οὐ γὰρ ἐν φίλοις  
ὁ μῦθος, οὐδὲ πᾶν ἀναπτύξαι πρόπει  
πρὸς φῶς, παρούσης τῆσδε πλησίας ἐμοί, 640  
μὴ σὺν φθόνῳ τε καὶ πολυγλώσσῳ βοῇ  
σπεῖρῃ ματαίαν βάξιν ἐς πᾶσαν πόλιν.

ἀλλ' ὧδ' ἄκουε· τῇδε γὰρ καὶ γὼ φράσω.  
ἃ γὰρ προσεῖδον νυκτὶ τῇδε φάσματα  
δισσῶν ὀνείρων, ταῦτά μοι, Λύκει' ἀναξ, 645  
εἰ μὲν πέφηνεν ἐσθλὰ, δὸς τελεσφόρα·  
εἰ δ' ἐχθρὰ, τοῖς ἐχθροῖσιν ἔμπαλιν μέθες·  
καὶ μὴ, με πλούτου τοῦ παρόντος εἴ τινας

δόλοισι βουλεύουσιν ἐκβαλεῖν, ἐφῆς,  
 ἀλλ' ὧδέ μ' αἰεὶ ζῶσαν ἀδλαβεῖ βίῳ  
 650 δόμους Ἀτρειδῶν σκῆπτρά τ' ἀμφέπειν τάδε,  
 φίλοισί τε ξυνοῦσαν οἷς ξύνειμι νῦν  
 εὐήμεροῦσαν καὶ τέκνων, ὅσων ἐμοὶ  
 δύσνοια μὴ πρόσσεστιν ἢ λύπη πικρά.  
 ταῦτ', ὦ Δύκει' Ἀπολλον, ἵλεως κλύων,  
 655 δὸς πᾶσιν ἡμῖν ὥσπερ ἐξαιτούμεθα.  
 τὰ δ' ἄλλα πάντα, καὶ σιωπῶσης ἐμοῦ,  
 ἐπαξιῶ σε δαίμον' ὄντ' ἐξειδέναι.  
 τοὺς ἐκ Διὸς γὰρ εἰκός ἐστι πάνθ' ὄραν.

ΠΑΙΔΑΓΩΓΟΣ.

ξέναι γυναῖκες, πῶς ἂν εἰδείην σαφῶς  
 660 εἰ τοῦ τυράννου δώματ' Αἰγίσθου τάδε ;

ΧΟΡΟΣ.

τάδ' ἐστίν, ὦ ξέν'. αὐτοὺς ἤκαστας καλῶς.

ΠΑΙΔΑΓΩΓΟΣ.

ἢ καὶ δάμαρτα τήνδ' ἐπεικάζων κυρῶ  
 κείνου ; πρέπει γὰρ ὥς τύραννος εἰσοραῖν.

ΧΟΡΟΣ.

μάλιστα πάντων. ἦδε σοι κείνη πάρα.  
 665

ΠΑΙΔΑΓΩΓΟΣ.

ὦ χαῖρ', ἄνασσα. σοὶ φέρων ἤκω λόγους  
 ἦδεῖς φίλου παρ' ἀνδρὸς Αἰγίσθου θ' ὁμοῦ.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἐδεξάμην τὸ ρηθέν· εἰδέναι δέ σου  
 πρῶτιστα χρήζω, τίς σ' ἀπέστειλεν βροτῶν.

ΠΑΙΔΑΓΩΓΟΣ.

Φανοτεὺς ὁ Φωκεὺς, πρᾶγμα πορούνων μέγα.  
 670

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

τὸ ποῖον, ὦ ξέν' ; εἶπέ. παρὰ φίλου γὰρ ὦν  
ἀνδρὸς, σάφ' οἶδα, προσφιλεῖς λέξεις λόγους.

## ΠΑΙΔΑΓΩΓΟΣ.

τέθνηκ' Ὀρέστης. ἐν βραχεῖ ξυνθεῖς λέγω.

## ΗΛΕΚΤΡΑ.

οἶ' γὰρ τάλαιν', ὅλωλα τῇδ' ἐν ἡμέρᾳ.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

τί φῆς, τί φῆς, ὦ ξεῖνε; μὴ ταύτης κλύε. 675

## ΠΑΙΔΑΓΩΓΟΣ.

θανόντ' Ὀρέστην νῦν τε καὶ πάλαι λέγω.

## ΗΛΕΚΤΡΑ.

ἀπωλόμην δύστηνος, οὐδέν εἰμ' ἔτι.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

σὺ μὲν τὰ σαύτης προᾶσ', ἐμοὶ δὲ σὺ, ξέने,  
τάληθ' εἶπέ, τῷ τρόπῳ διόλλυται;

## ΠΑΙΔΑΓΩΓΟΣ.

κάπεμπόμην πρὸς ταῦτα, καὶ τὸ πᾶν φράσω. 680

κεῖνος γὰρ, ἐλθὼν εἰς τὸ κλεινὸν Ἑλλάδος  
πρόσχημ' ἀγῶνος, Δελφικῶν ἄθλων χάριν,  
δι' ἧσθετ' ἀνδρὸς ὀρθίων κηρυγμάτων

δρόμον προκηρύξαντος, οὗ πρώτη κρίσις,  
εἰσῆλθε λαμπρὸς, πᾶσι τοῖς ἐκεῖ σέβας. 685

δρόμου δ' ἰσώσας τῇ φύσει τὰ τέρματα,  
νίκης ἔχων ἐξῆλθε πάντιμον γέρας.

χῶπως μὲν ἐν πολλοῖσι παῦρά σοι λέγω,  
οὐκ οἶδα τοιοῦδ' ἀνδρὸς ἔργα καὶ κράτη.

ἐν δ' ἴσθ'. ὅσων γὰρ εἰσεκήρυξαν βραβῆς 690  
δρόμων διαύλων ἄθλ', ἀπερ νομίζεται,

τούτων ἐνεγκὼν πάντα τὰ πινύκια  
 ὠλβίζει', Ἀργεῖος μὲν ἀνακαλούμενος,  
 ὄνομα δ' Ὀρέστης, τοῦ τὸ κλεινὸν Ἑλλάδος  
 Ἀγαμέμνονος στράτευμ' ἀγείραντός ποτε. 695  
 καὶ ταῦτα μὲν τοιαῦθ'· ὅταν δέ τις θεῶν  
 βλάβη, δύναιτ' ἂν οὐδ' ἂν ἰσχύων φυγεῖν.  
 κεῖνος γάρ, ἄλλης ἡμέρας, ὅθ' ἱππικῶν  
 ἦν, ἡλίου τέλλοντος, ὠκύπους ἄγων,  
 εἰσῆλθε πολλῶν ἄρματηλατῶν μέτα. 700  
 εἰς ἦν Ἀχαιοὺς, εἰς ἀπὸ Σπάρτης, δύο  
 Αἰδύες, ζυγωτῶν ἁρμάτων ἐπιστάται·  
 καὶ κεῖνος ἐν τούτοισι Θεσσαλαὶς ἔχων  
 ἵππους ὁ πέμπτος· ἕκτος ἐξ Αἰτωλίας,  
 ξανθαῖσι πῶλοις· ἑβδομος Μάγνης ἀνὴρ· 705  
 ὁ δ' ὄγδοος λεύκιππος, Αἰνιᾶν γένος·  
 ἕνατος Ἀθηναίων τῶν θεοδμήτων ἄπο·  
 Βοιωτὸς ἄλλος, δέκατον ἐκπληρῶν ὄχον.  
 στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς  
 κλήροις ἔπηλαν καὶ κατέστησαν δίφρους, 710  
 χαλκῆς ὑπαὶ σάλπιγγος ἤξαν· οἱ δ' ἅμα  
 ἵπποις ὁμοκλήσαντες ἡνίας χεροῖν  
 ἔσεισαν· ἐν δὲ πᾶς ἐμεστώθη δρόμος  
 κτύπου κροτητῶν ἁρμάτων· κόνις δ' ἄνω  
 φορεῖθ'· ὁμοῦ δὲ πάντες ἀναμεμιγμένοι 715  
 φεῖδοντο κέντρων οὐδὲν, ὥς ὑπερβάλοι  
 χνόας τις αὐτῶν καὶ φρυάγμαθ' ἱππικά.  
 ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις.  
 ἤφριζον, εἰσέβαλλον ἱππικαὶ πνοαί.

κεῖνος δ', ὕπ' αὐτὴν ἐσχάτην στήλην ἔχων, 720  
 ἔχριμπτ' αἰεὶ σύριγγα, δεξιὸν δ' ἀνείς  
 σειραῖον ἵππον, εἶργε τὸν προσκείμενον.  
 καὶ πρὶν μὲν ὀρθοὶ πάντες ἕστασαν δίφροι·  
 ἔπειτα δ' Αἰνιάνος ἀνδρὸς ἄστομοι  
 πῶλοι βία φέρουσιν, ἐκ δ' ὑποστροφῆς, 725  
 τελοῦντες ἕκτον ἑβδομόν τ' ἤδη δρόμον,  
 μέτωπα συμπαίουσι Βαρκαίοις ὄχοις·  
 κἀντεῦθεν ἄλλος ἄλλον ἐξ ἐνὸς κακοῦ  
 ἔθραυε κἀνέπιπτε, πᾶν δ' ἐπίμπλατο  
 ναυαγίων Κρισαῖον ἱππικῶν πέδον. 730  
 γνοὺς δ' οὐξ Ἀθηνῶν δεινὸς ἡνιοστρόφος  
 ἔξω παρασπᾶ κἀνακωχεύει, παρεῖς  
 κλύδων' ἔφιππον ἐν μέσῳ κυκώμενον.  
 ἤλαννε δ' ἔσχατος μὲν, ὑστέρας δ' ἔχων  
 πῶλους Ὀρέστης τῷ τέλει πίστιν φέρων. 735  
 ὁ δ', ὥς ὄρᾳ μόνον νιν ἐλλελειμμένον,  
 ὅξυν' δι' ὧτων κέλαδον ἐνσείσας θοαῖς  
 πῶλοις, διώκει, κᾶξισώσαντε ζυγὰ  
 ἤλαννέτην, τότε ἄλλος ἄλλοθ' ἄτερος  
 κᾶρα προβάλλων ἱππικῶν ὀχημάτων. 740  
 καὶ τοὺς μὲν ἄλλους πάντας ἀσφαλεῖς δρόμους  
 ὠρθοῦθ' ὁ τλήμων ὀρθὸς ἐξ ὀρθῶν δίφρων·  
 ἔπειτα λύων ἡνίαν ἀριστεράν  
 κάμπτοντος ἵππου, λανθάνει στήλην ἄκραν  
 παίσας· ἔθραυσε δ' ἄξονος μέσας χνόας, 745  
 κᾶξ ἀντύγων ὦλισθε· σὺν δ' ἐλίσσεται  
 τμητοῖς ἱμάσι· τοῦ δὲ πίπτοντος πέδῳ,

πῶλοι διεσπάρησαν ἐς μέσον δρόμον.  
 στρατὸς δ', ὅπως ὄρᾳ νιν ἐκπεπτωκότα  
 δίφρων, ἀνωλόλυξε τὸν νεανίαν,  
 οἷ' ἔργα δράσας οἷα λαγχάνει κακὰ,  
 φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ  
 σκέλη προφαίνων, ἐς τέ νιν διφηλάται,  
 μόλις κατασχεθόντες ἱππικὸν δρόμον,  
 ἔλυσαν αἵματηρόν, ὥστε μηδένα  
 γνῶναι φίλων ἰδόντ' ἂν ἄθλιον δέμας.  
 καὶ νιν πυρᾷ κέαντες εὐθύς, ἐν βραχεῖ  
 χαλκῷ μέγιστον σῶμα δειλαίας σποδοῦ  
 φέρουσιν ἄνδρες Φωκέων τεταγμένοι,  
 ὅπως πατρῷας τύμβον ἐκλάχοι χθονός.  
 τοιαῦτά σοι ταῦτ' ἐστίν, ὥς μὲν ἐν λόγοις,  
 ἀλγείνᾳ, τοῖς δ' ἰδοῦσιν, οἵπερ εἶδομεν,  
 μέγιστα πάντων ὧν ὅπῃπ' ἐγὼ κακῶν.

750

755

760

ΧΟΡΟΣ.

φεῦ φεῦ · τὸ πᾶν δὴ δεσπότηισι τοῖς πάλαι  
 πρόρριζον, ὥς ἔοικεν, ἔφθαρται γένος.

765

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ὦ Ζεῦ, τί ταῦτα, πότερον εὐτυχῇ λέγω,  
 ἢ δεινὰ μὲν, κέρδη δέ; λυπηρῶς δ' ἔχει,  
 εἰ τοῖς ἐμαυτῆς τὸν βίον σῶζω κακοῖς.

ΠΑΙΔΑΓΩΓΟΣ.

τί δ' ὦδ' ἄθυμεῖς, ὦ γύναι, τῷ νῦν λόγῳ;

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

δεινὸν τὸ τίχτειν ἐστίν · οὐδὲ γὰρ κακῶς  
 πάσχοντι μῖσος ὧν τέκῃ προσγίγνεται.

770

## ΠΑΙΔΑΓΩΓΟΣ.

μάτην ἄρ' ἡμεῖς, ὥς ἔοικεν, ἤκομεν.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ

οὗτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις;

εἴ μοι θανόντος πίστ' ἔχων τεκμήρια

προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγῶς,

775

μαστιῶν ἀποστάς καὶ τροφῆς ἐμῆς, φυγὰς

ἀπεξενούτο· καί μ', ἐπεὶ τῆσδε χθονὸς

ἐξῆλθεν, οὐκ ἔτ' εἶδεν· ἐγκαλῶν δέ μοι

φόνους πατρώους, δεῖν' ἐπηπείλει τελεῖν·

ᾧστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας

780

ἐμὲ στεγάζειν ἠδύν· ἀλλ' ὁ προστατῶν

χρόνος διηγέ μ' αἰὲν ὥς θανουμένην.

νῦν δ' — ἡμέρα γὰρ τῇδ' ἀπηλλάγην φόβου

πρὸς τῆσδ' ἐκείνου θ'· ἥδε γὰρ μείζων βλάβη

ξύνοικος ἦν μοι, τοῦμόν ἐκπίνουσ' αἰὲ

785

ψυχῆς ἄκρατον αἷμα — νῦν δ' ἔκηλά που

τῶν τῆσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν.

## ΗΛΕΚΤΡΑ.

οἷμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,

Ὅρέστα, τὴν σὴν ξυμφορὰν, ὅθ' ᾧδ' ἔχων

πρὸς τῆσδ' ὑβρίζει μητρός. ἄρ' ἔχει καλῶς;

790

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οὗτοι σύ· κείνος δ' ὥς ἔχει καλῶς ἔχει.

## ΗΛΕΚΤΡΑ.

ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

ἤκουσεν ὦν δεῖ, καπεκύρωσεν καλῶς.

ΗΛΕΚΤΡΑ.

ὑβριζε. νῦν γὰρ εὐτυχούσα τυγχάνεις.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

οὐκουν Ὀρέστης καὶ σὺ παύσειτον τάδε.

795

ΗΛΕΚΤΡΑ.

πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

πολλῶν ἂν ἦκοις, ὦ ξέν', ἄξιός τις εἶναι,  
εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.

ΠΑΙΔΑΓΩΓΟΣ.

οὐκοῦν ἀποστείχοιμ' ἂν, εἰ τὰδ' εὖ κυρεῖ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ἦκιστ'· ἐπέιπερ οὐτ' ἐμοῦ καταξίως  
πράξιαις, οὔτε τοῦ πορεύσαντος ξένου.  
ἄλλ' εἴσιθ' εἶσω· τήνδε δ' ἔκτοθεν βοᾶν  
ἔα τά θ' αὐτῆς καὶ τὰ τῶν φίλων κακά.

800

ΗΛΕΚΤΡΑ.

ἄρ' ὑμῖν ὥς ἀλγοῦσα κώδυνωμένη  
δεινῶς δακρῦσαι κάπικωκῦσαι δοκεῖ  
τὸν υἱὸν ἢ δύστηνος ὦδ' ὀλωλότα;  
ἄλλ' ἐγγελῶσα φροῦδος. ὦ τάλαιν' ἐγὼ·  
Ὀρέστα φίλταθ', ὥς μ' ἀπώλεσας θανών.

805

ἀποσπάσας γὰρ τῆς ἐμῆς οἴχει φρενὸς  
αἶ μοι μόναι παρῆσαν ἐλπίδων ἔτι,  
σὲ πατρὸς ἦξειν ζῶντα τιμωρόν ποτε  
κάμοῦ ταλαίνης. νῦν δὲ ποῖ με χρὴ μολεῖν;  
μόνη γάρ εἰμι, σοῦ τ' ἀπεστερημένη  
καὶ πατρός. ἦδη δεῖ με δουλεύειν πάλιν  
ἐν τοῖσιν ἐχθίστοισιν ἀνθρώπων ἐμοῖ,

810

815



φονεύσι πατρός. ἄρά μοι καλῶς ἔχει ;  
 ἀλλ' οὐ τι μὴν ἔγωγε τοῦ λοιποῦ χρόνου  
 ξύνοικος ἔσσομ', ἀλλὰ τῇδε πρὸς πύλῃ  
 παρεῖσ' ἔμαντ' ἄφιλος ἀνάνῳ βίον.  
 πρὸς ταῦτα καινέτω τις, εἰ βαρύνεται,  
 τῶν ἐνδον ὄντων · ὥς χάρις μὲν, ἦν κτάνη,  
 λύπη δ', εἰ ζῶ · τοῦ βίου δ' οὐδεὶς πόθος.

820

ΧΟΡΟΣ.

ποῦ ποτε κεραυνοὶ Διὸς, ἣ ποῦ φαέθων  
 Ἄλιος, εἰ ταῦτ' ἐφορῶντες  
 κρύπτουσιν ἔκηλοι ;

825

ΗΛΕΚΤΡΑ.

ἔ ἔ, αἰαῖ.

ΧΟΡΟΣ.

ὦ παῖ, τί δακρυεῖς ;

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

μηδὲν μέγ' αὔσης.

830

ΗΛΕΚΤΡΑ.

ἀπολεῖς.

ΧΟΡΟΣ.

πῶς ; .

ΗΛΕΚΤΡΑ.

εἰ τῶν φανερῶς οἰχομένων  
 εἰς Ἀΐδαν ἐλπίδ' ὑποί-  
 σεις, κατ' ἐμοῦ ταχομένας  
 μᾶλλον ἐπεμβάσει.

835

824 — 836. = 837 — 848.

ΧΟΡΟΣ.

οἶδα γὰρ ἄνακτι' Ἀμφιάρεων χρυσοδέτοις  
ἔρκεσι κρυφθέντα γυναικῶν ·  
καὶ νῦν ὑπὸ γαίας

ΗΛΕΚΤΡΑ.

ἔ ἔ, ἰώ.

840

ΧΟΡΟΣ.

πάμπυγχος ἀνάσσει.

ΗΛΕΚΤΡΑ.

φεῦ.

ΧΟΡΟΣ.

φεῦ δῆτι' · ὅλοα γάρ.

ΗΛΕΚΤΡΑ.

ἐδάμην ;

ΧΟΡΟΣ.

ναί.

845

ΗΛΕΚΤΡΑ.

οἶδ' οἶδ' · ἐφάνη γὰρ μελέτωρ  
ἀμφὶ τὸν ἐν πένθει · ἐμοὶ δ'  
οὐ τις ἔτ' ἔσθ' · ὅς γὰρ ἔτ' ἦν,  
φροῦδος ἀναρπασθείς.

ΧΟΡΟΣ.

δειλαία δειλαίων κυρεῖς.

ΗΛΕΚΤΡΑ.

κἀγὼ τοῦδ' ἴστωρ, ὑπερίστωρ,  
πανσύρτω παμμήνῳ πολλῶν  
δεινῶν στυγνῶν τ' αἰῶνι.

850

ΧΟΡΟΣ.

εἶδομεν ἃ θροεῖς.

849 — 859. = 860 — 870.

ΗΛΕΚΤΡΑ.

μή μέ νυν μηκέτι  
 παραγάγῃς, ἵν' οὐ

855

ΧΟΡΟΣ.

τί φῆς ;

ΗΛΕΚΤΡΑ.

πάρεισιν ἐλπίδων ἔτι κοινοτόκων  
 εὐπατριδᾶν τ' ἀρωγαί.

ΧΟΡΟΣ.

πᾶσι θνατοῖς ἔφν μόρος

860

ΗΛΕΚΤΡΑ.

ἧ καὶ χαλαργοῖς ἐν ἀμίλλαις  
 οὕτως, ὥς κείνῳ δυστάνῳ,  
 τμητοῖς ὀλκοῖς ἐγκυῖρσαι ;

ΧΟΡΟΣ.

ἄσκοπος ἂ λῶθα.

ΗΛΕΚΤΡΑ.

πῶς γὰρ οὐκ ; εἰ ξένος  
 ἄτερ ἐμᾶν χερῶν

865

ΧΟΡΟΣ.

παπαῖ.

ΗΛΕΚΤΡΑ.

κέκευθεν, οὔτε του τάφου ἀντιάσας  
 οὔτε γόων παρ' ἡμῶν.

870

ΧΡΥΣΟΘΕΜΙΣ.

ὕφ' ἡδονῆς τοι, φιλιότη, διώκομαι,  
 τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν.  
 φέρω γὰρ ἡδονάς τε, κἀνάπανταν ὦν

πάροιθεν εἶχες καὶ κατέστενες κακῶν.

ΗΛΕΚΤΡΑ.

πόθεν δ' ἂν εὖροις τῶν ἐμῶν σὺ πημάτων  
ἄρηξιν, οἷς ἴασιν οὐκ ἔνεστ' ἰδεῖν ;

875

ΧΡΥΣΟΘΕΜΙΣ.

πάρεστ' Ὀρέστης ἡμῖν, ἴσθι τοῦτ' ἐμοῦ  
κλύουσ', ἐναργῶς, ὥσπερ εἰσορᾷς ἐμέ.

ΗΛΕΚΤΡΑ.

ἀλλ' ἦ μέμνηας, ὦ τάλαινα, καπὶ τοῖς  
σαντῆς κακοῖσι καπὶ τοῖς ἐμοῖς γελαῖς ;

880

ΧΡΥΣΟΘΕΜΙΣ.

μὰ τὴν πατρίαν ἐστίαν, ἀλλ' οὐχ ὕβρει  
λέγω τάδ', ἀλλ' ἐκεῖνον ὥς παρόντα νῶν.

ΗΛΕΚΤΡΑ.

οἴμοι τάλαινα · καὶ τίνος βροτῶν λόγον  
τόνδ' εἰσακούσας, ὥδε πιστεύεις ἄγαν ;

ΧΡΥΣΟΘΕΜΙΣ.

ἐγὼ μὲν ἐξ ἐμοῦ τε κούκ ἄλλου σαφῇ  
σημεῖ' ἰδοῦσα, τῷδε πιστεύω λόγῳ.

885

ΗΛΕΚΤΡΑ.

τίν', ὦ τάλαινα, ἰδοῦσα πίστιν ; ἐς τί μοι  
βλέψασα θάλλπει τῷδ' ἀνηκέστῳ πυρί ;

ΧΡΥΣΟΘΕΜΙΣ.

πρὸς νῦν θεῶν, ἀκουσον, ὥς μαθοῦσά μου,  
τὸ λοιπὸν ἣ φρονοῦσαν ἦ μωρὰν λέγῃς.

890

ΗΛΕΚΤΡΑ.

σὺ δ' οὖν λέγ', εἴ σοι τῷ λόγῳ τις ἡδονή.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ δὴ λέγω σοι πᾶν ὅσον κατειδόμεν.

ἐπεὶ γὰρ ἦλθον πατρὸς ἀρχαῖον τάφον,  
 ὄρω κολώνης ἐξ ἄκρας νεοῤῥύτους  
 πηγᾶς γάλακτος, καὶ περιστεφῇ κύκλῳ 895  
 πάντων ὅσ' ἐστὶν ἀνθέων θήκην πατρός.  
 ἰδοῦσα δ' ἔσχον θαῦμα, καὶ περισκοπῶ  
 μή πού τις ἡμῖν ἐγγὺς ἐγχρίμπτῃ βροτῶν.  
 ὥς δ' ἐν γαλήνῃ πάντ' ἐδερχόμην τόπον,  
 τύμβου προσεῖρπον ἄσσον· ἐσχάτης δ' ὄρω 900  
 πυρᾶς νεωρῇ βόστρυχον τετμημένον·  
 κεῦθὺς τάλαιν' ὥς εἶδον, ἐμπαίει τί μοι  
 ψυχῇ σύνηθες ὄμμα, φιλτάτου βροτῶν  
 πάντων Ὀρέστου τοῦθ' ὄραν τεκμήριον·  
 καὶ χερσὶ βαστάσασα, δυσφημῶ μὲν οὐ, 905  
 χαρᾶ δὲ πίμπλημ' εὐθὺς ὄμμα δακρύων.  
 καὶ νῦν θ' ὁμοίως καὶ τότε' ἐξεπίσταμαι  
 μή του τόδ' ἀγλαΐσμα πλὴν κείνου μολεῖν.  
 τῷ γὰρ προσήκει πλὴν γ' ἐμοῦ καὶ σοῦ τόδε ;  
 καὶ γὰρ μὲν οὐκ ἔδρασα, τοῦτ' ἐπίσταμαι, 910  
 οὐδ' αὖ σύ. πῶς γάρ; ἥ γε μηδὲ πρὸς θεοὺς  
 ἔξεστ' ἀκλαύστῳ τῆσδ' ἀποσιῆναι στέγης.  
 ἀλλ' οὐδὲ μὲν δὴ μητρὸς οὐθ' ὁ νοῦς φιλεῖ  
 τοιαῦτα πράσσειν οὔτε δρῶσ' ἐλάνθανεν·  
 ἀλλ' ἔστι' Ὀρέστου ταῦτα τὰπιτίμια. 915  
 ἀλλ', ὦ φίλη, θάρσυνε. τοῖς αὐτοῖσί τοι  
 οὐχ αὐτὸς αἰὲν δαιμόνων παραστατεῖ.  
 νῶν δ' ἦν τὰ πρόσθεν στυγνός· ἡ δὲ νῦν ἴσως  
 πολλῶν ὑπάρξει κῦρος ἡμέρα καλῶν.

ΗΛΕΚΤΡΑ.

φεῦ, τῆς ἀνοίας ὧς σ' ἐποικτεῖρω πάλαι. 920

ΧΡΥΣΟΘΕΜΙΣ.

τί δ' ἔστιν ; οὐ πρὸς ἡδονὴν λέγω τάδε ;

ΗΛΕΚΤΡΑ.

οὐκ οἶσθ' ὅποι γῆς οὐδ' ὅποι γνώμης φέρει.

ΧΡΥΣΟΘΕΜΙΣ.

πῶς δ' οὐκ ἐγὼ κάτοιδ' ἅ γ' εἶδον ἐμφανῶς ;

ΗΛΕΚΤΡΑ.

τέθνηκεν, ὃ τάλαινα · τὰκείνου δέ σοι

σωτήρι' ἔρρει · μηδὲν ἐς κεῖνόν γ' ὄρα. 925

ΧΡΥΣΟΘΕΜΙΣ.

οἷμοι τάλαινα · τοῦ τὰδ' ἤκουσας βροτῶν ;

ΗΛΕΚΤΡΑ.

τοῦ πλησίον παρόντος, ἥνίκ' ὦλλυτο.

ΧΡΥΣΟΘΕΜΙΣ.

καὶ ποῦ 'στιν οὗτος ; θαῦμά τοί μ' ὑπέρχεται.

ΗΛΕΚΤΡΑ.

κατ' οἶκον, ἡδύς, οὐδὲ μητρὶ δυσχερής.

ΧΡΥΣΟΘΕΜΙΣ.

οἷμοι τάλαινα · τοῦ γὰρ ἀνθρώπων ποτ' ἦν 930

τὰ πολλὰ πατρὸς πρὸς τάφον κτερίσματα ;

ΗΛΕΚΤΡΑ.

οἶμαι μάλιστ' ἐγωγε τοῦ τεθνηκότος

μνημεῖ' Ὀρέστου ταῦτα προσθεῖναι τινά.

ΧΡΥΣΟΘΕΜΙΣ.

ὃ δυστυχής · ἐγὼ δὲ σὺν χαρᾷ λόγους

τοιούσδ' ἔχουσ' ἔσπευδον, οὐκ εἰδὺν' ἄρα 935

ἔν' ἤμεν ἀτης · ἀλλὰ νῦν, ὅθ' ἐκόμην,

τά τ' ὄντα πρόσθεν ἄλλα θ' εὐρίσκω κακά.

ΗΛΕΚΤΡΑ.

οὕτως ἔχει σοι ταῦτ'· ἐὰν δέ μοι πίθη,  
τῆς νῦν παρούσης πημονῆς λύσεις βάρος.

ΧΡΤΣΟΘΕΜΙΣ.

ἦ τοὺς θανόντας ἐξαναστήσω ποτέ ;

940

ΗΛΕΚΤΡΑ.

οὐκ ἔσθ' ὃ γ' εἶπον· οὐ γὰρ ᾧδ' ἄφρων ἔφυν.

ΧΡΤΣΟΘΕΜΙΣ.

τί γὰρ κελεύεις ὦν ἐγὼ φερέγγυος ;

ΗΛΕΚΤΡΑ.

τλῆναί σε δρῶσαν ἂν ἐγὼ παραινέσω.

ΧΡΤΣΟΘΕΜΙΣ.

ἀλλ' εἴ τις ὠφέλειά γ', οὐκ ἀπώσομαι.

ΗΛΕΚΤΡΑ.

ὄρα, πόνον τοι χωρὶς οὐδὲν εὐτυχεῖ.

945

ΧΡΤΣΟΘΕΜΙΣ.

ὄρῳ. ξυνοίσω πᾶν ὅσον περ ἂν σθένω,

ΗΛΕΚΤΡΑ.

ἄκουε δὴ νυν ἥ βεβούλευμαι τελεῖν.

παρουσίαν μὲν οἶσθα καὶ σύ που φίλων  
ὥς οὐ τις ἡμῖν ἔστιν, ἀλλ' Ἀιδης λαβὼν  
ἀπεστέρηκε, καὶ μόνα λελείμμεθον.

950

ἐγὼ δ', ἕως μὲν τὸν κασίγνητον βίῳ  
θάλλοντά τ' εἰσήκουον, εἶχον ἐλπίδας,  
φόνου ποτ' αὐτὸν πράκτορ' ἵξεσθαι πατρός·  
νῦν δ' ἥνίκ' οὐκ ἔτ' ἔστιν, εἰς σέ δὴ βλέπω,  
ὅπως τὸν αὐτόχειρα πατρώου φόνου  
ξὺν τῇδ' ἀδελφῇ μὴ κατοκνήσεις κτανεῖν,

955

*Αἰγισθον.* οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι.  
 ποῖ γὰρ μενεῖς ῥάθυμος, εἰς τίν' ἐλπίδων  
 βλέψας' ἔτ' ὀρθήν; ἥ πάρεστι μὲν στένειν  
 πλούτου πατρῶου κτήσιν ἐστερημένη, 960  
 πάρεστι δ' ἀλγεῖν ἐς τοσόνδε τοῦ χρόνου  
 ἄλεκτρα γηράσκουσαν ἀνυμέναιά τε.  
 καὶ τῶνδε μέντοι μηκέτ' ἐλπίσης ὅπως  
 τεύξει ποτ'. οὐ γὰρ ὧδ' ἄβουλός ἐστ' ἀνὴρ  
*Αἰγισθος,* ὥστε σὸν ποτ' ἢ κάμὸν γένος 965  
 βλαστεῖν ἐᾶσαι, πημονὴν αὐτῷ σαφῇ.  
 ἀλλ' ἦν ἐπίσπη τοῖς ἐμοῖς βουλευμασιν,  
 πρῶτον μὲν εὐσέβειαν ἐκ πατρὸς κάτω  
 θανόντος οἶσει, τοῦ κασιγνήτου θ' ἅμα.  
 ἔπειτα δ', ὥσπερ ἐξέφυς, ἐλευθέρᾳ 970  
 καλεῖ τὸ λοιπὸν, καὶ γάμων ἐπαξίῳ  
 τεύξει. φιλεῖ γὰρ πρὸς τὰ χρηστὰ πᾶς ὄραν.  
 λόγῳ γε μὴν εὐκλειαν οὐχ ὄρας ὅσην  
 σαντῇ τε κάμοι προσβαλεῖς πεισθεῖσά μοι;  
 τίς γάρ ποτ' ἀστῶν ἢ ξένων ἡμᾶς ἰδὼν 975  
 τοιοῖσδ' ἐπαίνοις οὐχὶ δεξιώσεται;  
 Ἴδεσθε τῷδε τῷ κασιγνήτῳ, φίλοι,  
 ὦ τὸν πατρῶον οἶκον ἐξεσωσάτην,  
 ὦ τοῖσιν ἐχθροῖς εὖ βεβηκόσιν ποτὲ  
 ψυχῆς ἀφειδήσαντε προϋστήτην φόνου. 980  
 τούτῳ φιλεῖν χρῆ, τῷδε χρῆ πάντας σέβειν.  
 τῷδ' ἐν θ' ἐορταῖς ἐν τε πανδημίῳ πόλει  
 τιμᾶν ἅπαντας οὐνεκ' ἀνδρείας χρεῶν.—  
 τοιαῦτά τοι νῶ πᾶς τις ἐξερεῖ βροτῶν,



ζώσαιν θανούσαιν θ' ὥστε μὴ ἴκλιπεῖν κλέος. 985  
 ἀλλ', ὃ φίλη, πείσθητι, συμπόνει πατρὶ,  
 σύγκαμν' ἀδελφῷ, παῦσον ἐκ κακῶν ἐμὲ,  
 παῦσον δὲ σαυτὴν, τοῦτο γιγνώσκουσ', ὅτι  
 ζῆν αἰσχρὸν αἰσχρῶς τοῖς καλῶς πεφνύουσιν.

## ΧΟΡΟΣ.

ἐν τοῖς τοιούτοις ἐστὶν ἡ προμηθία 990  
 καὶ τῷ λέγοντι καὶ κλύοντι σύμμαχος.

## ΧΡΗΣΟΘΕΜΙΣ.

καὶ πρὶν γε φωνεῖν, ὃ γυναῖκες, εἰ φρενῶν  
 ἐτύγχαν' αὕτη μὴ κακῶν, ἐσώζετ' ἄν  
 τὴν εὐλάβειαν, ὥσπερ οὐχὶ σώζεται.  
 ποῖ γὰρ ποτ' ἐμβλέψασα, τοιοῦτον θράσος 995  
 αὐτῇ θ' ὀπλίζει, καὶ μ' ὑπηρετεῖν καλεῖς ;  
 οὐκ εἰσορᾷς ; γυνὴ μὲν, οὐδ' ἀνὴρ ἔφους,  
 σθένεις δ' ἔλασσον τῶν ἐναντίων χερί.  
 δαίμων δὲ τοῖς μὲν εὐτυχῆς καθ' ἡμέραν,  
 ἡμῖν δ' ἀπορῥεῖ καπὶ μηδὲν ἔρχεται. 1000  
 τίς οὖν, τοιοῦτον ἄνδρα βουλεύων ἐλεῖν,  
 ἄλυπος ἄτης ἐξαπαλλαχθήσεται ;  
 ὄρα, κακῶς πράσσοντε μὴ μείζω κακὰ  
 κτησώμεθ', εἴ τις τούσδ' ἀκούσεται λόγους.  
 λυεῖ γὰρ ἡμᾶς οὐδὲν οὐδ' ἐπωφελεῖ 1005  
 βᾶξιν καλὴν λαβόντε δυσκλεῶς θανεῖν.  
 οὐ γὰρ θανεῖν ἔχθιστον, ἀλλ' ὅταν θανεῖν  
 χρήζων τις εἴτα μηδὲ τοῦτ' ἔχη λαβεῖν.  
 ἀλλ' ἀντιάζω, πρὶν πανωλέθρους τὸ πᾶν  
 ἡμᾶς τ' ὀλέσθαι κάξερημῶσαι γένος, 1010

κατάσχεσ ὀργήν. καὶ τὰ μὲν λελεγμένα  
ἄρρητ' ἐγὼ σοι κάτελῃ φυλάξομαι,  
αὐτὴ δὲ νοῦν σχέσ ἀλλὰ τῷ χρόνῳ ποτὲ,  
σθένουσα μηδὲν τοῖς κρατοῦσιν εἰκαθεῖν.

ΧΟΡΟΣ.

πεῖθου. προνοίας οὐδὲν ἀνθρώποις ἔφν  
κέρδος λαβεῖν ἄμεινον, οὐδὲ νοῦ σοφοῦ. 1015

ΗΛΕΚΤΡΑ.

ἄπροσδόκητον οὐδὲν εἴρηκας· καλῶς δ'  
ἤδη σ' ἀπορρίψουσαν ἀπηγγελλόμεν.  
ἀλλ' αὐτόχειρί μοι μόνη τε δραστήον  
τοῦργον τόδ'· οὐ γὰρ δὴ κενόν γ' ἀφήσομεν. 1020

ΧΡΤΣΟΘΕΜΙΣ.

φεῦ·

εἴθ' ὥφελες τοιάδε τὴν γνώμην πατρὸς  
θνήσκοντος εἶναι· πάντα γὰρ κατειργάσω.

ΗΛΕΚΤΡΑ.

ἀλλ' ἦν φύσιν γε, τὸν δὲ νοῦν ἥσσων τότε.

ΧΡΤΣΟΘΕΜΙΣ.

ἄσκει τοιαύτη νοῦν δι' αἰῶνος μένειν.

ΗΛΕΚΤΡΑ.

ὥς οὐχὶ συνδράσουσα νουθετεῖς τάδε. 1025

ΧΡΤΣΟΘΕΜΙΣ.

εἰκὸς γὰρ ἐγχειροῦντα καὶ πράσσειν κακῶς.

ΗΛΕΚΤΡΑ.

ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ.

ΧΡΤΣΟΘΕΜΙΣ.

ἀνέξομαι κλύουσα χῶταν εὖ λέγῃς.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθῃς τόδε.

ΧΡΥΣΟΘΕΜΙΣ.

μακρὸς τὸ κρῖναι ταῦτα ἢ λοιπὸς χρόνος. 1030

ΗΛΕΚΤΡΑ.

ἄπελθε. σοὶ γὰρ ὠφέλησις οὐκ ἔνι.

ΧΡΥΣΟΘΕΜΙΣ.

ἔνεστιν· ἀλλὰ σοὶ μάθησις οὐ πάρα.

ΗΛΕΚΤΡΑ.

ἐλθοῦσα μητρὶ ταῦτα πάντ' ἔξειπε σῇ.

ΧΡΥΣΟΘΕΜΙΣ.

οὐδ' αὖ τοσοῦτον ἔχθος ἐχθαίρω σ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἀλλ' οὖν ἐπίστω γ' οἷ μ' ἀτιμίας ἄγεις. 1035

ΧΡΥΣΟΘΕΜΙΣ.

ἀτιμίας μὲν οὐ, προμηθείας δέ σου.

ΗΛΕΚΤΡΑ.

τῷ σῷ δικαίῳ δῆτ' ἐπισπῆσθαι με δεῖ;

ΧΡΥΣΟΘΕΜΙΣ.

ὅταν γὰρ εὐ φρονῇς, τόθ' ἡγήσει σὺ νῶν.

ΗΛΕΚΤΡΑ.

ἢ δεινὸν εὐ λέγουσαν ἐξαμαρτάνειν.

ΧΡΥΣΟΘΕΜΙΣ.

εἵρηκας ὀρθῶς ᾧ σὺ πρόσκεισαι κακῷ. 1040

ΗΛΕΚΤΡΑ.

τί δ' ; οὐ δοκῶ σοι ταῦτα σὺν δίκη λέγειν ;

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' ἔστιν ἔνθα χῆ δίκη βλάβην φέρει.

ΗΛΕΚΤΡΑ.

τούτοις ἐγὼ ζῆν τοῖς νόμοις οὐ βούλομαι.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ ποιήσεις ταῦτ', ἐπαινέσεις ἐμέ.

ΗΛΕΚΤΡΑ.

καὶ μὴν ποιήσω γ', οὐδὲν ἐκπλαγεῖσά σε. 1045

ΧΡΥΣΟΘΕΜΙΣ.

καὶ τοῦτ' ἀληθές, οὐδὲ βουλευέσει πάλιν;

ΗΛΕΚΤΡΑ.

βουλῆς γὰρ οὐδὲν ἔστιν ἔχθιον κακῆς.

ΧΡΥΣΟΘΕΜΙΣ.

φρονεῖν ἔοικας οὐδὲν ὦν. ἐγὼ λέγω.

ΗΛΕΚΤΡΑ.

πάλαι δέδοκται ταῦτα, κοῦ νεωστί μοι.

ΧΡΥΣΟΘΕΜΙΣ.

ἄπειμι τοίνυν. οὔτε γὰρ σὺ τᾶμ' ἔπη 1050  
τολμᾷς ἐπαινεῖν, οὔτ' ἐγὼ τοὺς σοὺς τρόπους.

ΗΛΕΚΤΡΑ.

ἀλλ' εἴσιθ'. οὐ σοι μὴ μεθέγομαί ποτε,  
οὐδ' ἦν σφόδρ' ἰμείρουσα τυγχάνης· ἐπεὶ  
πολλῆς ἀνοίας καὶ τὸ θηρᾶσθαι κενά.

ΧΡΥΣΟΘΕΜΙΣ.

ἀλλ' εἰ σεαυτῇ τυγχάνεις δοκοῦσά τι 1055  
φρονεῖν, φρόνει τοιαῦθ'. ὅταν γὰρ ἐν κακοῖς  
ἦδη βεβήκης, τᾶμ' ἐπαινέσεις ἔπη.

ΧΟΡΟΣ.

τί τοὺς ἄνωθεν φρονιμωτάτους οἰωνοὺς  
ἔσορῶμενοι τροφᾶς κηδομένους ἀφ' ὧν τε βλάστω-  
σιν ἀφ' ὧν τ' ὄνασιν εὕρωσι, τὰδ' οὐκ ἐπ' ἴσας  
τελοῦμεν; 1061

1058 — 1069. = 1070 — 1081.

ἀλλ', οὐ τὰν Διὸς ἀστραπὴν

καὶ τὰν οὐρανίαν Θέμιν,

δαρὸν οὐκ ἀπόνητοι.

1065

ὃ χθονία βροτοῖσι φάμα, κατὰ μοι βόασον οἰκτρὰν

ὅπα τοῖς ἐνερθ' Ἀτρείδαις, ἀχόρευτα φέρουσ'

ὄνειδῃ·

ὅτι σφὴν ἤδη τὰ μὲν ἐκ δόμων νοσεῖ,\*

1070

τὰ δὲ πρὸς τέκνων διπλῇ φύλοπις οὐκ ἔτ' ἐξι-

σοῦται

φιλοτασίῳ διαίτῃ. πρόδοτος δὲ μόνα σαλεύει

Ἡλέκτρα, τὸν αἰὶ πατρός

1075

δειλαία στενάχουσ', ὅπως

ἅ πάνδυρτος ἀηδῶν,

οὔτε τι τοῦ θανεῖν προμηθῆς, τό τε μὴ βλέπειν

ἐτοίμα,

διδύμαν ἐλοῦσ' Ἑρινύν. τίς ἂν εὐπατρὶς ὦδε

βλάστοι;

1080

οὔδεις τῶν ἀγαθῶν γὰρ,

ζῶν κακῶς, εὐκλειαν αἰσχῦναι θέλει

νώνυμος, ὃ παῖ παῖ,

1084

ὡς καὶ σὺ πάγκλαυτον αἰῶνα κοινὸν εἴλον,

τὸ μὴ καλὸν καθοπλίσασα, δύο φέρειν ἐν ἐνὶ λόγῳ,

σοφά τ' ἀρίστα τε παῖς κεκλήσθαι.

ζῶης μοι καθύπερθεν

1090

χειρὶ καὶ πλούτῳ τεῶν ἐχθρῶν, ὅσον

νῦν ὑπόχειρ νάϊεις·

ἐπεὶ σ' ἐφεύρηκα μοῖρᾳ μὲν οὐκ ἐν ἐσθλᾷ

1082 — 1089. = 1090 — 1097.

Βεβῶσαν · ἃ δὲ μέγιστ' ἔβλαστε νόμιμα, τῶνδε  
φερομένην 1095

ἄριστα τᾷ Ζηνὸς εὐσεβείᾳ. 1097

ΟΡΕΣΤΗΣ.

ἄρ', ὦ γυναῖκες, ὀρθά τ' εἰσηκούσαμεν,  
ορθῶς θ' ὁδοιποροῦμεν ἔνθα χρῆζομεν ;

ΧΟΡΟΣ.

τί δ' ἐξερευνᾷς, καὶ τί βουλευθεὶς πάρει ; 1100

ΟΡΕΣΤΗΣ.

Αἷγισθον ἔνθ' ᾠκηκεν ἱστορῶ πάλαι.

ΧΟΡΟΣ.

ἀλλ' εὖ θ' ἰκάνεις, χῶ φράσας ἀζήμιος.

ΟΡΕΣΤΗΣ.

τίς οὖν ἂν ὑμῶν τοῖς ἔσω φράσειεν ἂν  
ἡμῶν ποθεινὴν κοινόπουν παρουσίαν ;

ΧΟΡΟΣ.

ἦδ', εἰ τὸν ἀγχιστόν γε κηρύσσειν χρεῶν. 1105

ΟΡΕΣΤΗΣ.

ἴθ', ὦ γύναι, δῆλωσον εἰσελθοῦς', ὅτι  
Φωκῆς ματεύουσ' ἄνδρες Αἷγισθὸν τινες.

ΗΛΕΚΤΡΑ.

οἷμοι τάλαιν', οὐ δὴ ποθ' ἦς ἠκούσαμεν  
φήμης φέροντες ἐμφανῇ τεκμήρια ;

ΟΡΕΣΤΗΣ.

οὐκ οἶδα τὴν σὴν κληδόν' · ἀλλὰ μοι γέρων 1110  
ἐφεῖτ' Ὀρέστου Στρώφιος ἀγγεῖλαι πέρι.

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν, ὦ ξέν' ; ὥς μ' ὑπέρχεται φόβος.

ΟΡΕΣΤΗΣ.

φέροντες αὐτοῦ σμικρὰ λείψαν' ἐν βραχεῖ

τεύχει θανόντος, ὥς ὄρᾳς, κομίζουεν.

ΗΛΕΚΤΡΑ.

οἷ ᾗ τάλαινα, τοῦτ' ἐκεῖν' ἤδη σαφές·  
πρόχειρον ἄχθος, ὥς ἔοικε, δέρομαι.

1115

ΟΡΕΣΤΗΣ.

εἶπερ τι κλαίεις τῶν Ὀρεστείων κακῶν,  
τόδ' ἄγγος ἴσθι σῶμα τοῦκείνου στέγον.

ΗΛΕΚΤΡΑ.

ὦ ξεῖνε, δός νυν πρὸς θεῶν, εἶπερ τότε  
κέκευθεν αὐτὸν τεῦχος, εἰς χεῖρας λαβεῖν,  
ὅπως ἔμαντήν καὶ γένος τὸ πᾶν ὁμοῦ  
ξὺν τῇδε κλαύσω ἀποδύρωμαι σποδῶ.

1120

ΟΡΕΣΤΗΣ.

δόθ', ἥτις ἐστὶ, προσφέροντες. οὐ γὰρ ὥς  
ἐν δυσμενείᾳ γ' οὕς' ἐπαιτεῖται τάδε,  
ἀλλ' ἢ φίλων τις, ἢ πρὸς αἵματος φύσιν.

1125

ΗΛΕΚΤΡΑ.

ὦ φιλτάτου μνημεῖον ἀνθρώπων ἐμοὶ  
ψυχῆς Ὀρέστου λοιπὸν, ὥς σ' ἀπ' ἐλπίδων  
οὐχ ὥνπερ ἐξέπεμπον εἰσεδεξάμην.  
νῦν μὲν γὰρ οὐδὲν ὄντα βαστάζω χεροῖν,  
δόμων δέ σ', ὦ παῖ, λαμπρὸν ἐξέπεμψ' ἐγώ.  
ὥς ὄφελον πάροιθεν ἐκλιπεῖν βίον,  
πρὶν ἐς ξένην σε γαῖαν ἐκπέμψαι, χεροῖν  
κλέψασα ταῖνδε, ἀνασώσασθαι φόνου,  
ὅπως θανὼν ἔκτισο τῇ τόθ' ἡμέρᾳ,  
τύμβου πατρώου κοινὸν εἰληχρὸς μέρος.  
νῦν δ' ἐκτὸς οἴκων ἀπὲ γῆς ἄλλης φυγὰς

1130

1135

κακῶς ἀπώλου, σῆς κασιγνήτης δίχα ·  
κοῦτ' ἐν φίλαισι χερσὶν ἢ τάλαιν' ἐγὼ  
λουτροῖς ἐκόσμησ', οὔτε παμφλέκτου πυρὸς  
ἀνειλόμην, ὥς εἰκὸς, ἄθλιον βάρος. 1140

ἀλλ' ἐν ξέναισι χερσὶ κηδευθεὶς τάλας  
σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει.  
οἷμοι τάλαινα τῆς ἐμῆς πάλαι τροφῆς  
ἀνωφελήτου, τὴν ἐγὼ θάμ' ἀμφὶ σοὶ  
πόνῳ γλυκεῖ παρέσχον. οὔτε γάρ ποτε 1145

μητρὸς σύ γ' ἦσθα μᾶλλον ἢ καμῶν φίλος,  
οὔθ' οἱ κατ' οἶκον ἦσαν, ἀλλ' ἐγὼ τροφός ·  
ἐγὼ δ' ἀδελφῇ σοὶ προσηυδώμην αἰεῖ.

νῦν δ' ἐκλέλοιπε ταῦτ' ἐν ἡμέρᾳ μιᾷ  
θανόντα σὺν σοί. πάντα γὰρ συναρπάσας, 1150  
θύελλ' ὅπως, βέβηκας. οἴχεται πατήρ ·  
τέθνηκ' ἐγὼ σοι · φροῦδος αὐτὸς εἴ θανῶν ·  
γελῶσι δ' ἐχθροί · μαίνεται δ' ὑφ' ἡδονῆς

μήτηρ ἀμήτωρ, ἧς ἐμοὶ σὺ πολλάκις  
φήμας λάθρα προὔπεμπες, ὥς φανούμενος 1155  
τιμωρὸς αὐτός. ἀλλὰ ταῦθ' ὁ δυστυχῆς  
δαίμων ὁ σὸς τε καμὸς ἐξαφείλετο,  
ὃς σ' ᾧδ' ἐμοὶ προὔπεμψεν, ἀντὶ φιλτάτης

μορφῆς σποδὸν τε καὶ σκιάν ἀνωφελῇ.  
οἷμοι μοι. 1160  
ὦ δέμας οἰκτρόν. φεῦ φεῦ.  
ὦ δεινοτάτας, οἷμοι μοι,  
πεμφθεὶς κελεύθους, φίλταθ', ὥς μ' ἀπώλεσας ·  
ἀπώλεσας δῆτ', ὦ κασίγνητον κάρα.



τοιγὰρ σὺ δέξαι μ' ἐς τὸ σὸν τόδε στέγος, 1165  
 τὴν μηδὲν εἰς τὸ μηδὲν, ὥς σὺν σοὶ κάτω  
 ναίω τὸ λοιπόν. καὶ γὰρ ἤνικ' ἦσθ' ἄνω,  
 ξὺν σοὶ μετεῖχον τῶν ἴσων· καὶ νῦν ποθῶ  
 τοῦ σοῦ θανούσα μὴ 'πολείπεσθαι τάφου,  
 τοὺς γὰρ θανόντας οὐχ ὄρω λυπούμενους. 1170

ΧΟΡΟΣ.

θνητοῦ πέφυκας πατρὸς, Ἡλέκτρα, φρόνει·  
 θνητὸς δ' Ὀρέστης· ὥστε μὴ λίαν στένε.  
 πᾶσιν γὰρ ἡμῖν τοῦτ' ὀφείλεται παθεῖν.

ΟΡΕΣΤΗΣ.

φεῦ φεῦ. τί λέξω; ποῦ λόγων ἀμυχανῶν  
 ἔλθω; κρατεῖν γὰρ οὐκ ἔτι γλώσσης σθένω. 1175

ΗΛΕΚΤΡΑ.

τί δ' ἔσχες ἄλλος; πρὸς τί τοῦτ' εἰπὼν κυρεῖς;

ΟΡΕΣΤΗΣ.

ἦ σὸν τὸ κλεινὸν εἶδος Ἡλέκτρας τόδε;

ΗΛΕΚΤΡΑ.

τόδ' ἔστ' ἐκεῖνο, καὶ μάλ' ἀθλίως ἔχον.

ΟΡΕΣΤΗΣ.

οἷμοι ταλαίνης ἄρα τῇσδε συμφορᾶς.

ΗΛΕΚΤΡΑ.

τί δὴ ποτ', ὦ ξέν', ἀμφ' ἐμοὶ στένεις τάδε; 1180

ΟΡΕΣΤΗΣ.

ὦ σῶμ' ἀτίμως καὶ θένος ἐφθαρμένον.

ΗΛΕΚΤΡΑ.

οὔτοι ποτ' ἄλλην ἢ 'μὲ δυσφημεῖς, ξένε.

ΟΡΕΣΤΗΣ.

φεῦ τῆς ἀνύμφου δυσμόρου τε σῆς τροφῆς.

ΗΛΕΚΤΡΑ.

τί δὴ ποτ', ὦ ξέν', ὦδ' ἐπισκοπῶν στένεις ;

ΟΡΕΣΤΗΣ.

ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδέν κακῶν.

1185

ΗΛΕΚΤΡΑ.

ἐν τῷ διέγνωνς τοῦτο τῶν εἰρημένων ;

ΟΡΕΣΤΗΣ.

ὄρῶν σε πολλοῖς ἐμπρέπουσαν ἄλγεσιν.

ΗΛΕΚΤΡΑ.

καὶ μὴν ὄρῃς γε παῦρα τῶν ἐμῶν κακῶν.

ΟΡΕΣΤΗΣ.

καὶ πῶς γένοιτ' ἂν τῶνδ' ἔτ' ἐχθίῳ βλέπειν ;

ΗΛΕΚΤΡΑ.

ὀθούνεκ' εἰμὶ τοῖς φονεῦσι σύντροφος.

1190

ΟΡΕΣΤΗΣ.

τοῖς τοῦ ; πόθεν τοῦτ' ἐξεσήμηνας κακόν ;

ΗΛΕΚΤΡΑ.

τοῖς πατρός. εἴτα τοῖσδε δουλεύω βίᾳ.

ΟΡΕΣΤΗΣ.

τίς γάρ σ' ἀνάγκη τῇδε προτρέπει βροτῶν ;

ΗΛΕΚΤΡΑ.

μήτηρ καλεῖται · μητρὶ δ' οὐδὲν ἐξισοῖ.

ΟΡΕΣΤΗΣ.

τί δρῶσα ; πότερα χερσὶν, ἢ λύμῃ βίου ;

1195

ΗΛΕΚΤΡΑ.

καὶ χερσὶ καὶ λύμαισι καὶ πᾶσιν κακοῖς.

ΟΡΕΣΤΗΣ.

οὐδ' οὐπαρήξαν οὐδ' ὁ καλύσων πάρα ;

ΗΛΕΚΤΡΑ.

οὐ δῆθ'· ὅς ἦν γάρ μοι σὺ προὔθηκας σποδόν.

ΟΡΕΣΤΗΣ.

ὦ δύσποτμ', ὥς ὄρων σ' ἐποικτιέρω πάλαι.

ΗΛΕΚΤΡΑ.

μόνος βροτῶν νυν ἴσθ' ἐποικτιέρας ποτέ.

1200

ΟΡΕΣΤΗΣ.

μόνος γὰρ ἦκω τοῖσι σοῖς ἀλγῶν κακοῖς.

ΗΛΕΚΤΡΑ.

οὐ δὴ ποθ' ἡμῖν ξυγγενῆς ἦκεις ποθέν ;

ΟΡΕΣΤΗΣ.

ἐγὼ φράσαιμ' ἄν, εἰ τὸ τῶνδ' εὖνουν πάρα.

ΗΛΕΚΤΡΑ.

ἀλλ' ἐστὶν εὖνουν, ὥστε πρὸς πιστὰς ἐρεῖς.

ΟΡΕΣΤΗΣ.

μέθες τόδ' ἄγγος νῦν, ὅπως τὸ πᾶν μάθῃς.

1205

ΗΛΕΚΤΡΑ.

μὴ δῆτα, πρὸς θεῶν, τοῦτό μ' ἐργάσῃ, ξένε.

ΟΡΕΣΤΗΣ.

πείθου λέγοντι κοῦχ ἁμαρτήσῃ ποτέ.

ΗΛΕΚΤΡΑ.

μὴ, πρὸς γενείου, μὴ 'ξέλῃ τὰ φίλτατα.

ΟΡΕΣΤΗΣ.

οὐ φημ' ἐάσειν.

ΗΛΕΚΤΡΑ.

ὦ τάλαιν' ἐγὼ σέθεν.

Ὅρέστα, τῆς σῆς εἰ στερήσομαι ταφῆς.

1210

ΟΡΕΣΤΗΣ.

εὐφημα φώνει. πρὸς δίκης γὰρ οὐ στένεις.

ΗΛΕΚΤΡΑ.

πῶς τὸν θανόντ' ἀδελφὸν οὐ δίκη στένω ;

ΟΡΕΣΤΗΣ.

οὐ σοι προσήκει τήνδε προσφωνεῖν φάτιν.

ΗΛΕΚΤΡΑ.

οὕτως ἄτιμός εἰμι τοῦ τεθνηκότος ;

ΟΡΕΣΤΗΣ.

ἄτιμος οὐδενὸς σύ · τοῦτο δ' οὐχὶ σόν.

1215

ΗΛΕΚΤΡΑ.

εἵπερ γ' Ὀρέστου σῶμα βαστάζω τόδε.

ΟΡΕΣΤΗΣ.

ἀλλ' οὐκ Ὀρέστου, πλὴν λόγῳ γ' ἡσχημένον.

ΗΛΕΚΤΡΑ.

ποῦ δ' ἔστι ἐκείνου τοῦ ταλαιπώρου τάφος ;

ΟΡΕΣΤΗΣ.

οὐκ ἔστι. τοῦ γὰρ ζῶντος οὐκ ἔστιν τάφος.

ΗΛΕΚΤΡΑ.

πῶς εἶπας, ὦ παῖ ;

ΟΡΕΣΤΗΣ.

ψεῦδος οὐδὲν ὦν λέγω.

1220

ΗΛΕΚΤΡΑ.

ἦ ζῇ γὰρ ἀνὴρ ;

ΟΡΕΣΤΗΣ.

εἵπερ ἔμψυχός γ' ἐγώ.

ΗΛΕΚΤΡΑ.

ἦ γὰρ σὺ κείνος ;

ΟΡΕΣΤΗΣ.

τήνδε προσβλέψασά μου

σφραγιδα πατρὸς, ἔκμαθ' εἰ σαφῇ λέγω.

ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς.

ΟΡΕΣΤΗΣ.

φίλτατον, συμμαρτυρῶ.

ΗΛΕΚΤΡΑ.

ὦ φθιέγμ', ἀφίκουν ;

ΟΡΕΣΤΗΣ.

μηκέτ' ἄλλοθεν πύθη.

1225

ΗΛΕΚΤΡΑ.

ἔχω σε χερσίν ;

ΟΡΕΣΤΗΣ.

ὥς τὰ λοιπ' ἔχοις αἰεί.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναῖκες, ὦ πολίτιδες,

ὄρᾱτ' Ὀρέστην τόνδε, μηχαναῖσι μὲν

θανόντα, νῦν δὲ μηχαναῖς σεσωσμένον.

ΧΟΡΟΣ.

ὄρῳμεν, ὦ παῖ, καπὶ συμφοραῖσί μοι  
γεγηθὸς ἔρπει δάκρυον ὀμμάτων ἄπο.

1230

ΗΛΕΚΤΡΑ.

ἰὼ γοναί,

γοναὶ σωμάτων ἐμοὶ φιλιτάτων,

ἐμόλετ' ἀρτίως,

ἐφεύρετ', ἤλθετ', εἶδεθ' οὖς ἐχρῆζετε.

1235

ΟΡΕΣΤΗΣ.

πάρεσμεν · ἀλλὰ σῖγ' ἔχουσα πρόσμενε.

ΗΛΕΚΤΡΑ.

τί δ' ἔστιν ;

ΟΡΕΣΤΗΣ.

σιγᾶν ἄμεινον, μή τις ἔνδοθεν κλύη.

1232 — 1252. = 1253 — 1272.

ΗΛΕΚΤΡΑ.

ἀλλ' οὐ τὰν Ἄρτεμιν  
τὰν αἰὲν ἀδμήταν,  
τόδε μὲν οὐ ποτ' ἀξιώσω τρέσαι  
περισσὸν ἄχθος ἔνδον γυναικῶν ὃν αἰεί. 1240

ΟΡΕΣΤΗΣ.

ὄρα γε μὲν τοι, καὶ γυναιξὶν ὥς Ἄρης  
ἔνεστιν· εὖ δ' ἔξοισθα πειραθεῖσά που.

ΗΛΕΚΤΡΑ.

ὅτοτοιοιτοῖ τοιοῖ,  
ἀνέφελον ἐπέβαλες, οὐ ποτε καταλύσιμον,  
οὐδέ ποτε λησόμενον, ἀμέτερον  
οἶον ἔφνυ, κακόν. 1245 1250

ΟΡΕΣΤΗΣ.

ἔξοιδα καὶ ταῦτ'· ἀλλ' ὅταν παρουσία  
φράζῃ, τότε ἔργων τῶνδε μεμνηῖσθαι χρεών.

ΗΛΕΚΤΡΑ.

ὁ πᾶς ἐμοὶ  
ὁ πᾶς ἂν πρέποι παρῶν ἐννέπειν  
τάδε δίκαια χρόνος. 1255  
μόλις γὰρ ἔσχον νῦν ἐλεύθερον στόμα.

ΟΡΕΣΤΗΣ.

ξύμφημι καὶ γὰρ. τοιγαροῦν σώζου τόδε.

ΗΛΕΚΤΡΑ.

τί δρῶσα;

ΟΡΕΣΤΗΣ.

οὐ μὴ ᾽στι καιρὸς, μὴ μακρὰν βούλον λέγειν.

ΗΛΕΚΤΡΑ.

τίς οὖν ἂν ἀξίαν 1260

γε, σοῦ πεφηνότος,  
 μεταβάλοιτ' ἂν ὧδε σιγὰν λόγων ;  
 ἐπεὶ σε νῦν ἀφράστως ἀέλπιως τ' ἐσεῖδον.

ΟΡΕΣΤΗΣ.

τότ' εἶδες, ὅτε θεοί μ' ἐπώτρυναν μολεῖν  
 \* \* \* \*

ΗΛΕΚΤΡΑ.

ἔφρασας ὑπερτέραν 1265  
 τᾶς πάρος ἔτι χάριτος, εἴ σε θεὸς ἐπόρισεν  
 ἀμέτερα πρὸς μέλαθρα· δαιμόνιον  
 αὐτὸ τίθημ' ἐγώ. 1270

ΟΡΕΣΤΗΣ.

τὰ μὲν σ' ὀκνῶ χαίρουσαν εἰργαθεῖν, τὰ δὲ  
 δέδοικα λίαν ἡδονῇ νικωμένην.

ΗΛΕΚΤΡΑ.

ὠὖ χρόνῳ μακρῷ φιλιτάταν  
 ὁδὸν ἐπαξιώσας ὧδέ μοι φανῆναι,  
 μή τί με, πολύπονον ὧδ' ἰδὼν 1275

ΟΡΕΣΤΗΣ.

τί μὴ ποιήσω ;

ΗΛΕΚΤΡΑ.

μή μ' ἀποστερήσης  
 τῶν σῶν προσώπων ἡδονὰν μεθέσθαι.

ΟΡΕΣΤΗΣ.

ἦ κάρτα καὶν ἄλλοισι θυμοίμην ἰδῶν.

ΗΛΕΚΤΡΑ.

ξυναινεῖς ;

ΟΡΕΣΤΗΣ.

τί μὴν οὐ ;

1280

ΗΛΕΚΤΡΑ.

ὦ φίλαι, ἔκλυον ἂν ἐγὼ οὐδ' ἂν ἥλπισ' αὐδάν.  
ἔσχον ὀργάν

ἄναυδον, οὐδὲ σὺν βοᾷ κλύουσα  
τάλαινα. νῦν δ' ἔχω σε· προὔφάνης δὲ 1285  
φιλτάταν ἔχων πρόσοψιν,  
ᾧς ἐγὼ οὐδ' ἂν ἐν κακοῖς λαθοίμαν.

ΟΡΕΣΤΗΣ.

τὰ μὲν περισσεύοντα τῶν λόγων ἄφες,  
καὶ μήτε μήτηρ ὥς κακὴ δίδασκέ με,  
μήθ' ὥς πατρώαν κτῆσιν Αἴγισθος δόμων 1290  
ἀντλεῖ, τὰ δ' ἔκχεϊ, τὰ δὲ διασπείρει μάτην.  
χρόνον γὰρ ἂν σοι καιρὸν ἐξείργοι λόγος.  
ἃ δ' ἄρμόσει μοι τῷ παρόντι νῦν χρόνῳ  
σήμαιν', ὅπου φανέντες ἢ κεκρυμμένοι  
γελῶντας ἐχθροὺς παύσομεν τῇ νῦν ὁδῷ. 1295  
οὕτως δ', ὅπως μήτηρ σε μὴ 'πιγνώσεται  
φαιδρῷ προσώπῳ, νῶν ἐπελθόντοιιν δόμους·  
ἀλλ' ὥς ἐπ' ἅτῃ τῇ μάτην λελεγμένη  
στέναζ'· ὅταν γὰρ εὐτυχήσωμεν, τότε  
χαίρειν παρέσται καὶ γελαῖν ἐλευθέρως. 1300

ΗΛΕΚΤΡΑ.

ἀλλ', ὦ κασίγνηθ', ὧδ' ὅπως καὶ σοὶ φίλον,  
καὶ τοῦμὸν ἔσται τῇδ'· ἐπεὶ τὰς ἡδονὰς,  
πρὸς σοῦ λαβοῦσα, κοῦκ ἐμας, ἐκτησάμην.  
κοῦδ' ἂν σε λυπήσασα βουλοίμην βραχὺ  
αὐτὴ μέγ' εὐρεῖν κέρδος. οὐ γὰρ ἂν καλῶς 1305  
ὑπηρετοίην τῷ παρόντι δαίμονι.



ἀλλ' οἶσθα μὲν τὰνθένδε, πῶς γὰρ οὐ ; κλύων  
 ὀθούνεκ' Αἰγισθος μὲν οὐ κατὰ στέγας,  
 μήτηρ δ' ἐν οἴκοις · ἦν σὺ μὴ δείσης ποθ', ὥς  
 γέλῳτι φαιδρὸν τοῦμόν ὄψεται κάρα. 1310  
 μῖσός τε γὰρ παλαιὸν ἐντέτηκέ μοι,  
 καπεί σ' ἐσεῖδον, οὐ ποτ' ἐκλήξω χαρᾶς  
 δακρυρῥοοῦσα. πῶς γὰρ ἂν λήξαιμι' ἐγὼ,  
 ἥτις μιᾷ σε τῇδ' ὁδῷ θανόντα τε  
 καὶ ζῶντ' ἐσεῖδον ; εἰργασαι δέ μ' ἄσκοπα · 1315  
 ὥστ' εἰ πατήρ μοι ζῶν ἵκοιτο, μηκέτ' ἂν  
 τέρας νομίζειν αὐτὸ, πιστεύειν δ' ὄραν.  
 ὅτ' οὖν τοιαύτην ἡμῖν ἐξήκεις ὁδόν,  
 ἄρχ' αὐτὸς ὥς σοι θυμός. ὥς ἐγὼ μόνῃ  
 οὐκ ἂν δυοῖν ἤμαρτον · ἡ γὰρ ἂν καλῶς 1320  
 ἔσωσ' ἐμαυτήν, ἡ καλῶς ἀπωλόμην.

## ΧΟΡΟΣ.

σιγαῖν ἐπήνεσ' · ὥς ἐπ' ἐξόδῳ κλύω  
 τῶν ἔνδοθεν χωροῦντος.

## ΗΛΕΚΤΡΑ.

εἴσιτ', ὦ ξένοι,  
 ἄλλως τε καὶ φέροντες οἷ' ἂν οὐτε τις  
 δόμων ἀπώσαιοι, οὐτ' ἂν ἤσθειν λαβών. 1325

## ΠΑΙΔΑΓΩΓΟΣ.

ὦ πλεῖστα μῶροι καὶ φρενῶν τητῶμενοι,  
 πότερα παρ' οὐδὲν τοῦ βίου κήδεσθ' ἔτι,  
 ἢ νοῦς ἔνεστιν οὐτις ὑμῖν ἐγγενῆς,  
 ὅτ' οὐ παρ' αὐτοῖς, ἀλλ' ἐν αὐτοῖσιν κακοῖς  
 τοῖσιν μενίστοις ὄντες οὐ γινώσκετε ; 1330

ἄλλ' εἰ σταθμοῖσι τοῖσδε μὴ 'κύρουν ἐγὼ  
 πάλαι φυλάσσω, ἣν ἂν ὑμῖν ἐν δόμοις  
 τὰ δρώμεν' ὑμῶν πρόσθεν ἢ τὰ σώματα.  
 νῦν δ' εὐλάβειαν τῶνδε προϋθέμην ἐγώ.  
 καὶ νῦν, ἀπαλλαχθέντε τῶν μακρῶν λόγων 1335  
 καὶ τῆς ἀπλήστου τῆσδε σὺν χαρᾷ βοῆς,  
 εἴσω παρέλθεθ', ὥς τὸ μὲν μέλλειν κακὸν  
 ἐν τοῖς τοιούτοις ἔστ', ἀπηλλάχθαι δ' ἀκμή.

ΟΡΕΣΤΗΣ.

πῶς οὖν ἔχει τὰν τεῦθεν εἰσιόντι μυῖ;

ΠΑΙΔΑΓΩΓΟΣ.

καλῶς. ὑπάρχει γὰρ σε μὴ γνῶναί τινα. 1340

ΟΡΕΣΤΗΣ.

ἡγγεilas, ὥς ἔοικεν, ὥς τεθνηκότα.

ΠΑΙΔΑΓΩΓΟΣ.

εἰς τῶν ἐν "Αἶδου μάνθαν' ἐνθάδ' ὧν ἀνῆρ.

ΟΡΕΣΤΗΣ.

χαίρουσιν οὖν τούτοισιν; ἢ τίνες λόγοι;

ΠΑΙΔΑΓΩΓΟΣ.

τελουμένων, εἵποιμ' ἄν· ὥς δὲ νῦν ἔχει,  
 καλῶς τὰ κείνων πάντα, καὶ τὰ μὴ καλῶς. 1345

ΗΛΕΚΤΡΑ.

τίς οὗτός ἐστ', ἀδελφέ; πρὸς θεῶν φράσον.

ΟΡΕΣΤΗΣ.

οὐχὶ ξυνίης;

ΗΛΕΚΤΡΑ.

οὐδέ γ' ἐς θυμὸν φέρω.

ΟΡΕΣΤΗΣ.

οὐκ οἶσθ' ὅτε μ' ἔδωκας εἰς χέρας ποτέ;

## ΗΛΕΚΤΡΑ.

ποίω; τί φωνεῖς;

## ΟΡΕΣΤΗΣ.

οὐ τὸ Φωκέων πέδον  
ὑπεξέπεμψθην, σὴ προμηθία, χεροῖν.

1354

## ΗΛΕΚΤΡΑ.

ἢ κεῖνος οὗτος, ὃν ποτ' ἐκ πολλῶν ἐγὼ  
μόνον προσεῦρον πιστὸν ἐν πατρὸς φόνῳ;

## ΟΡΕΣΤΗΣ.

ὃδ' ἐστὶ. μή μ' ἔλεγχε πλείοσιν λόγοις.

## ΗΛΕΚΤΡΑ.

ὦ φίλτατον φῶς, ὦ μόνος σωτὴρ δόμων  
Ἀγαμέμνονος, πῶς ἤλθες; ἢ σὺ κεῖνος εἶ,

1355

ὃς τόνδε καὶ μ' ἔσωσας ἐκ πολλῶν πόνων;

ὦ φίλταται μὲν χεῖρες, ἡδιστον δ' ἔχων

ποδῶν ὑπηρέτημα, πῶς οὕτω πάλαι

ξυνὼν μ' ἔλθες οὐδ' ἔφαινες; ἀλλὰ με

λόγοις ἀπώλλυς, ἔργ' ἔχων ἡδιστ' ἐμοί.

1360

χαῖρ', ὦ πάτερ· πατέρα γὰρ εἰσορᾶν δοκῶ·

χαῖρ'· ἴσθι δ' ὥς μάλιστα σ' ἀνθρώπων ἐγὼ

ἤχθηρα ἀφίλησ' ἐν ἡμέρᾳ μιᾷ.

## ΠΑΙΔΑΓΩΓΟΣ.

ἀρκεῖν δοκεῖ μοι. τοὺς γὰρ ἐν μέσῳ λόγους,

πολλαὶ κυκλοῦσι νύκτες ἡμέραι τ' ἴσαι,

1365

αἱ ταῦτά σοι δείξουσιν, Ἥλέκτρα, σαφῇ.

σφῶν δ' ἐννέπω γὰρ τοῖν παρεστώτοι, ὅτι

νῦν καιρὸς ἔρδειν· νῦν Κλυταιμνήστρα μόνη·

νῦν οὔτις ἀνδρῶν ἔνδον· εἰ δ' ἐφέξετον,

φροντίζεθ' ὥς τούτοις τε καὶ σοφωτέροις 1370  
ἄλλοισι τούτων πλείοσιν μαχούμενοι.

ΟΡΕΣΤΗΣ.

οὐκ ἂν μακρῶν ἔθ' ἡμῖν οὐδὲν ἂν λόγων,  
Πυλάδῃ, τόδ' εἴη τοῦργον, ἀλλ' ὅσον τάχος  
χωρεῖν ἔσω, πατρῷα προσκύσανθ' ἔδη  
θεῶν, ὅσοιπερ πρόπυλα ναίουσιν τάδε. 1375

ΗΛΕΚΤΡΑ.

ἄναξ ᾗ Ἀπολλον, ἔλεως αὐτοῖν κλύε,  
ἔμοῦ τε πρὸς τούτοισιν, ἧ σε πολλὰ δῆ,  
ἅφ' ὧν ἔχοιμι, λιπαρεῖ προὔστην χερί.  
νῦν δ', ὦ Δύκει' ᾗ Ἀπολλον, ἐξ οἷων ἔχω,  
αἰτῶ, προπίνω, λίσσομαι, γενοῦ πρόφρων 1380  
ἡμῖν ἄρωγός τῶνδε τῶν βουλευμάτων,  
καὶ δεῖξον ἀνθρώποισι τὰπιτίμια  
τῆς δυσσεβείας οἷα δωροῦνται θεοί.

ΧΟΡΟΣ.

ἴδεθ' ὅπῃ προνέμεται  
τὸ δυσέριστον αἶμα φουσῶν ᾗ Ἀρης. 1385  
βεβᾶσιν ἄρτι δωμάτων ὑπόστεγοι  
μετάδρομοι κακῶν πανουργημάτων  
ἄφνυκτοι κύνες,  
ᾧστ' οὐ μακρὰν ἔτ' ἀμμένει  
τοῦμόν φρενῶν ὄνειρον αἰωρούμενον. 1390  
παράγεται γὰρ ἐνέρων  
δολιόπους ἄρωγός εἴσω στέγας,  
ἀρχαϊόπλουτα πατρὸς εἰς ἐδῶλια,

1384 — 1390. = 1391 — 1397.

νεακόνητον αἷμα χειροῖν ἔχων ·

ὁ Μαΐας δὲ παῖς

1395

Ἑρμῆς σφ' ἄγει, δόλον σκότῳ

κρύψας, πρὸς αὐτὸ τέρμα, κούκ ἔτ' ἀμμένει.

ΗΛΕΚΤΡΑ.

ὦ φίλταται γυναῖκες, ἄνδρες αὐτίκα

τελουῖσι τοῦργον · ἀλλὰ σῖγα πρόσμενε.

ΧΟΡΟΣ.

πῶς δὴ ; τί νῦν πράσσουσιν ;

ΗΛΕΚΤΡΑ.

ἡ μὲν ἐς τάφον 1400

λέβητα κοσμεῖ, τὼ δ' ἐφέστατον πέλας.

ΧΟΡΟΣ.

σὺ δ' ἐκτὸς ἤξας πρὸς τί ;

ΗΛΕΚΤΡΑ.

φρουρήσουσ', ὅπως

Αἰγισθος ἡμᾶς μὴ λάθῃ μολῶν ἔσω.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

αἰαῖ. ἰὼ στέγαι

φίλων ἔρημοι, τῶν δ' ἀπολλύντων πλέα.

1405

ΗΛΕΚΤΡΑ.

βοᾷ τις ἔνδον. οὐκ ἀκαύετ', ὦ φίλοι ;

ΧΟΡΟΣ.

ἤκουσ' ἀνήκουστα δύστιανος, ὥστε φρεῖξαι.

ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

οἴμοι τάλαιν' · Αἰγισθε, ποῦ ποτ' ὦν κυρεῖς ;

ΗΛΕΚΤΡΑ.

ἰδοὺ μάλ' αὖ θροεῖ τις.

1398 — 1421. = 1422 — 1441.

Κ Α Τ Τ Α Ι Μ Ν Η Σ Τ Ρ Α .

ὦ τέκνον τέκνον,

1410

οὔκτειρε τὴν τεκούσαν.

Η Δ Ε Κ Τ Ρ Α .

ἀλλ' οὐκ ἐκ σέθεν

φκτείρεθ' οὗτος, οὐδ' ὁ γεννήσας πατήρ.

Χ Ο Ρ Ο Σ .

ὦ πόλις, ὦ γενεὰ τάλαινα, νῦν σε

μοῖρα καθαμερία φθίνει φθίνει.

Κ Α Τ Τ Α Ι Μ Ν Η Σ Τ Ρ Α .

ὦμοι πέπληγμαι.

Η Δ Ε Κ Τ Ρ Α .

παῖσον, εἰ σθένεις, διπλῆν. 1415

Κ Α Τ Τ Α Ι Μ Ν Η Σ Τ Ρ Α .

ὦμοι μάλ' αὖθις.

Η Δ Ε Κ Τ Ρ Α .

εἰ γὰρ Αἰγίσθῳ γ' ὁμοῦ.

Χ Ο Ρ Ο Σ .

τελοῦσ' ἀραί· ζῶσιν οἱ γὰρ ὑπαὶ κείμενοι.

πολύρῥυτον γὰρ αἶμ' ὑπεξαιροῦσι τῶν

1420

κτανόντων οἱ πάλαι θανόντες.

καὶ μὴν πάρεισιν οἶδε· φοινία δὲ χεῖρ

στάζει θυηλῆς Ἀρεος, οὐ δ' ἔχω λέγειν —

Η Δ Ε Κ Τ Ρ Α .

Ὀρέστα, πῶς κυρεῖ \* ;

Ο Ρ Ε Σ Τ Η Σ .

τὰν δόμοισι μὲν

καλῶς, Ἀπόλλων εἰ καλῶς ἐθέσπισεν.

1425

ΗΛΕΚΤΡΑ. \*

τέθνηκεν ἡ ἰάλαινα ;

ΟΡΕΣΤΗΣ.

μηκέτ' ἐκφοβοῦ  
μητρῶον ὧς σε λῆμ' ἀτιμάσει ποτέ.

ΗΛΕΚΤΡΑ.

\* \* \* \*

\* \* \* \* \*

ΟΡΕΣΤΗΣ.

\* \* \* \* \*

ΧΟΡΟΣ.

παύσασθε, λεύσσω γὰρ Αἰγισθον ἐκ προδήλου.

ΟΡΕΣΤΗΣ.

\* \* \* \* \*

ΗΛΕΚΤΡΑ.

ὦ παῖδες, οὐκ ἄπορρόγον ;

ΟΡΕΣΤΗΣ.

εἰσορᾶτε ποῦ

1430

τὸν ἄνδρ' ;

ΗΛΕΚΤΡΑ.

ἐφ' ἡμῖν οὗτος ἐκ προαστίου  
χωρεῖ γεγηθὼς \* \* \* \*

ΧΟΡΟΣ.

βᾶτε κατ' ἀντιθύρων ὅσον τάχιστα,  
νῦν, τὰ πρὶν εὖ θέμενοι, τάδ' ὡς πάλιν —

ΟΡΕΣΤΗΣ.

θάρσει · τελοῦμεν.

ΗΛΕΚΤΡΑ.

ἦ νοεῖς ἐπειγέ νυν.

1435

ΟΡΕΣΤΗΣ.

καὶ δὴ βέβηκα.

ΗΛΕΚΤΡΑ.

τάνθ' ἂν μέλοιτ' ἐμοί.

ΧΟΡΟΣ.

δι' ὧτος ἂν παῦρά γ' ὥς ἡπίως ἐννέπειν  
πρὸς ἄνδρα τόνδε συμφέροι, λαθραῖον ὥς  
ὀρούσῃ πρὸς δίκας ἀγῶνα.

1440

ΑΙΓΙΣΘΟΣ.

τίς οἶδεν ὑμῶν ποῦ ποθ' οἱ Φωκῆς ξένοι,  
οὓς φασ' Ὀρέστην ἡμῖν ἀγγεῖλαι βίον  
λελοιπόθ' ἱππικοῖσιν ἐν ναυαγίοις ;  
σέ τοι, σέ κρίνω, ναὶ σέ, τὴν ἐν τῷ πάρος  
χρόνῳ θρασεῖαν· ὥς μάλιστά σοι μέλειν  
οἶμαι, μάλιστα δ' ἂν κατειδυῖαν φράσαι.

1445

ΗΛΕΚΤΡΑ.

ἔξοιδα. πῶς γὰρ οὐχί ; συμφορᾶς γὰρ ἂν  
ἔξωθεν εἶην τῶν ἐμῶν τῆς φιλτάτης.

ΑΙΓΙΣΘΟΣ.

ποῦ δῆτ' ἂν εἶεν οἱ ξένοι ; δίδασκέ με.

1450

ΗΛΕΚΤΡΑ.

ἔνδον. φίλης γὰρ προξένου κατήνυσαν.

ΑΙΓΙΣΘΟΣ.

ἦ καὶ θανόντ' ἤγγειλαν ὥς ἐτητύμως ;

ΗΛΕΚΤΡΑ.

οὐκ, ἀλλὰ ἀπέδειξαν, οὐ λόγῳ μόνον.

ΑΙΓΙΣΘΟΣ.

πάρεστ' ἄρ' ἡμῖν ὥστε κάμφανῃ μαθεῖν.

ΗΛΕΚΤΡΑ.

πάρεστι δῆτα καὶ μάλ' ἄζηλος θέα.

1455



ΑΙΓΙΣΘΟΣ.

ἥ πολλὰ χαίρειν μ' εἶπας οὐκ εἰωθότως.

ΗΛΕΚΤΡΑ,

χαίροις ἄν, εἴ σοι χαρτὰ τυγχάνει τάδε.

ΑΙΓΙΣΘΟΣ.

σιγᾶν ἄνωγα ἀναδεικνύναι πύλας  
παῖσιν Μυκηναίοισιν Ἀργείοις θ' ὄρᾶν,  
ὥς εἴ τις αὐτῶν ἐλπίσιν κεναῖς πάρος  
ἐξήρετ' ἀνδρὸς τοῦδε, νῦν ὄρῶν νεκρὸν  
στόμια δέχεται τὰ μὲν, μηδὲ, πρὸς βίαν  
ἔμοῦ κολαστοῦ προστυγῶν, φύσῃ φρένας.

1460

ΗΛΕΚΤΡΑ.

καὶ δὴ τελεῖται τὰ π' ἔμου. τῷ γὰρ χρόνῳ  
νοῦν ἔσχον, ὥστε συμφέρειν τοῖς κρείσσοσιν.

1465

ΑΙΓΙΣΘΟΣ.

ὦ Ζεῦ, δέδορκα φάσμι', ἄνευ φθόνου μὲν, εὖ  
πεπτωκός· εἰ δ' ἔπεστι Νέμεσις, οὐ λέγω.  
χαλᾶτε πᾶν κάλυμμ' ἀπ' ὀφθαλμῶν, ὅπως  
τὸ συγγενές τοι καὶ π' ἔμοῦ θρήνων τύχη.

ΟΡΕΣΤΗΣ.

αὐτὸς σὺ βάσταζ'. οὐκ ἔμὸν τόδ', ἀλλὰ σὸν,  
τὸ ταῦθ' ὄρᾶν τε καὶ προσηγορεῖν φίλως.

1470

ΑΙΓΙΣΘΟΣ.

ἀλλ' εὖ παραινεῖς, κάπιπεύσομαι· σὺ δέ,  
εἴ που κατ' οἶκόν μοι Κλυταιμνήστρα, κάλει.

ΟΡΕΣΤΗΣ.

αὕτη πέλας σοῦ. μηκέτ' ἄλλοσε σκόπει.

ΑΙΓΙΣΘΟΣ.

οἷμοι, τί λεύσσω;

ΟΡΕΣΤΗΣ.

τίνα φοβεῖ ; τίν' ἀγνοεῖς ; 1475

ΑΙΓΙΣΘΟΣ.

τίνων ποτ' ἀνδρῶν ἐν μέσοις ἀρκυστάτοις  
πέπτωχ' ὁ τλήμων ;

ΟΡΕΣΤΗΣ.

οὐ γὰρ αἰσθάνει πάλαι  
ζῶντας θανοῦσιν οὐνεκ' ἀνταυδᾶς ἴσα ;

ΑΙΓΙΣΘΟΣ.

οἷμοι, ξυνῆκα τοῦπος. οὐ γὰρ ἔσθ' ὅπως  
ὄδ' οὐκ Ὀρέστης ἔσθ' ὁ προσφρωνῶν ἐμέ. 1480

ΟΡΕΣΤΗΣ.

καὶ μάντις ὦν ἄριστος ἐσφάλλου πάλαι.

ΑΙΓΙΣΘΟΣ.

ὄλωλα δὴ δείλαιος. ἀλλὰ μοι πάρες  
κἂν σμικρὸν εἰπεῖν.

ΗΛΕΚΤΡΑ.

μὴ πέρα λέγειν ἔα  
πρὸς θεῶν, ἀδελφεῖ, μηδὲ μηχανεῖν λόγους.  
τί γὰρ βροτῶν ἂν σὺν κακοῖς μεμιγμένων 1485  
θνήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι ;  
ἀλλ' ὥς τάχιστα κτεῖνε, καὶ κτανῶν πρόθεσ  
τάφεῦσιν, ὧν τόνδ' εἰκὸς ἐστὶ τυγχάνειν,  
ἄποπτον ἡμῶν. ὥς ἐμοὶ τόδ' ἂν κακῶν  
μόνον γένοιτο τῶν πάλαι λυτήριον. 1490

ΟΡΕΣΤΗΣ.

χωροῖς ἂν εἴσω σὺν τάχει. λόγων γὰρ οὐ  
νῦν ἐστὶν ἄγων, ἀλλὰ σῆς ψυχῆς πέρι.

ΑΙΓΙΣΘΟΣ.

τί δ' ἐς δόμους ἄγεις με; πῶς, τόδ' εἰ καλὸν  
τοῦργον, σκότου δεῖ, κοῦ πρόχειρος εἴ κτανεῖν;

ΟΡΕΣΤΗΣ.

μὴ τάσσε· χῶρει δ' ἔνθα περ κατέκτανες 1495  
πατέρα τὸν ἄμῶν, ὥς ἂν ἐν ταύτῳ θάνῃς.

ΑΙΓΙΣΘΟΣ.

ἦ πᾶσ' ἀνάγκη τήνδε τὴν στέγην ἰδεῖν  
τά τ' ὄντα καὶ μέλλοντα Πελοπιδῶν κακά;

ΟΡΕΣΤΗΣ.

τὰ γοῦν σ'· ἐγὼ σοι μάντις εἰμὶ τῶνδ' ἄκρος.

ΑΙΓΙΣΘΟΣ.

ἄλλ' οὐ πατρώαν τὴν τέχνην ἐκόμπασας. 1500

ΟΡΕΣΤΗΣ.

πόλλ' ἀντιφωνεῖς, ἦ δ' ὁδὸς βραδύνεται.  
ἄλλ' ἔρφ'.

ΑΙΓΙΣΘΟΣ.

ὑφηγοῦ.

ΟΡΕΣΤΗΣ.

σοὶ βαδιστέον πάρος.

ΑΙΓΙΣΘΟΣ.

ἦ μὴ φύγω σε;

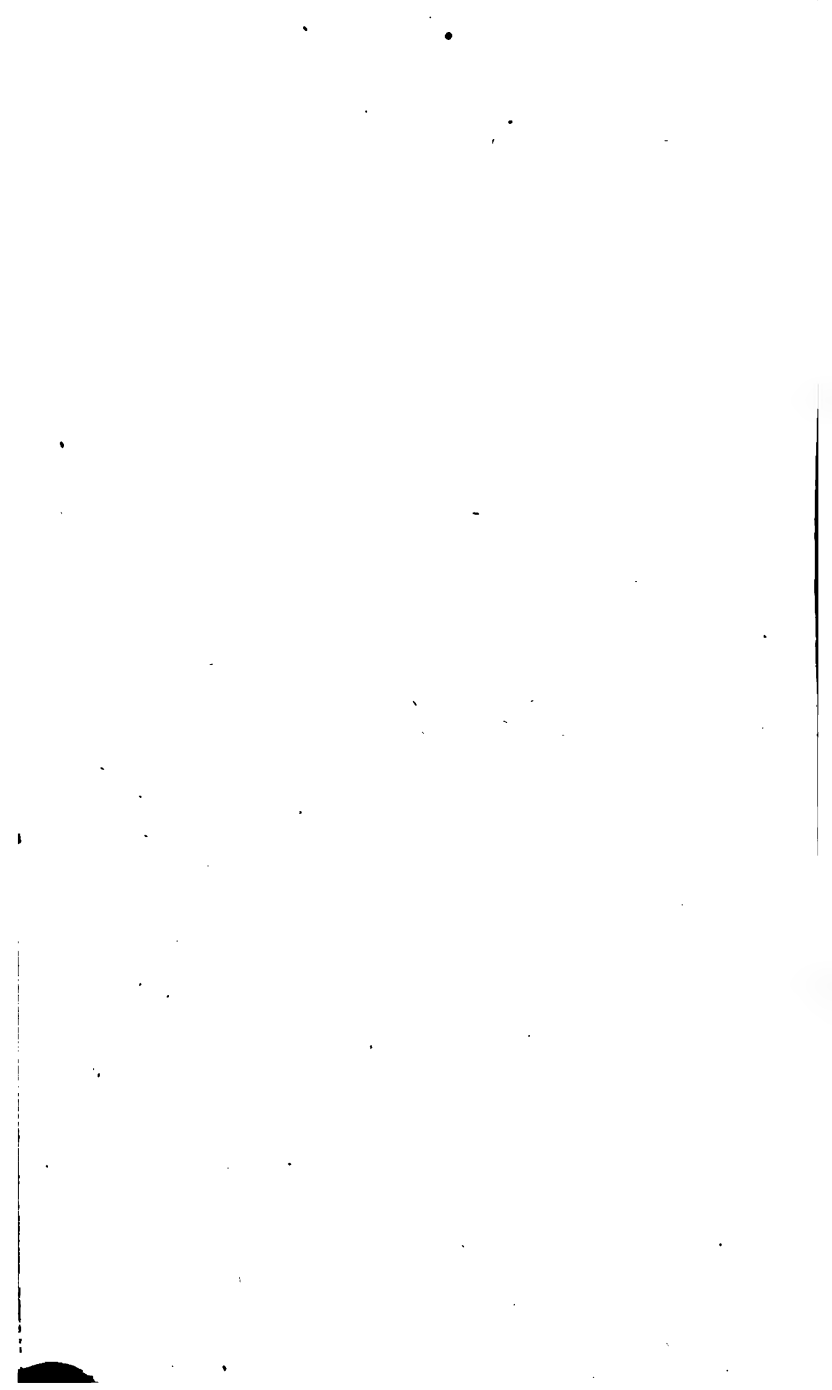
ΟΡΕΣΤΗΣ.

μὴ μὲν οὖν καθ' ἡδονὴν  
θάνῃς· φυλάξαι δεῖ με τοῦτό σοι πικρόν.  
χορὴν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην, 1505  
ὅστις πέρα πρόσσειν γε τῶν νόμων θέλει,  
κτείνειν. τὸ γὰρ πανοῦργον οὐκ ἂν ἦν πολὺ.

ΧΟΡΟΣ.

ὦ σπέρμ' Ἀτρέως, ὥς πολλὰ παθὼν  
δι' ἐλευθερίας μόλις ἐξῆλθες,  
τῇ νῦν ὁρμῇ τελεωθέν.

## NOTES.



## NOTES.

---

1 - 10. The old servant, standing at the gate of Mycenæ, points out to Orestes and Pylades the principal objects that were in sight. He begins with the territory which lay around them, for *Ἄργος* here, as often in Homer and elsewhere, denotes the region. Indeed this was its earlier signification, for the word meant *a plain* in the language of the Pelasgi. The region Argos, is called the *ἄλσος*, or sacred plot, of Io, something as the city Thebes, in Antig. 845, is called the *ἄλσος* of the local Goddess Theba. The city Argos, which was fifty stades distant from Mycenæ, is next denoted by its *agora*, called *Λύκειος*, as being under the protection of Apollo Lycius, whose temple, one of the most important in Greece, stood on one side of it. (See Siebelis on Pausan. 2. 19; Leake's Morea, Vol. 2. 403.) Nearer to their position was the famous temple of Juno, protectress of Argos, distant five and forty stades (Herodot. 1. 31,) from this city, and fifteen (Pausan. 2. 17,) or ten (Strabo, p. 368,) from Mycenæ, and lying on the left hand to one who looked towards Argos. Finally, the place to which they were come was Mycenæ, rich in gold (Iliad vii. 180); and they stood before the house of its kings, or its acropolis. For the description of this acropolis, and of its recessed gateway, as well as of the strange subterraneous chamber without the walls, called the treasury of Atreus, the reader is referred to Clarke's Travels, Amer. ed. 4. 177; Dodwell's Greece, 2. 228; Leake's Morea, 2. 368. Though it is not certain that Sophocles had inspected this scene, nor probable that it was

represented before the eyes of the theatre, as it appeared, yet it is certain that this description agrees well with what the existing remains show to have been the reality. The opinion of those critics, including also the writer of the Argument, and the Scholiast, who have thought that the poet laid his scene in Argos, and confounded Argos and Mycenæ, seems to be refuted by οἱ δ' *ικάνομεν*, v. 8, which shows, that the place *where they had arrived* was different from those previously pointed out, and was now mentioned for the first time.

ἄλλος is in apposition with Ἄργος, and τόδε is the subject of ἐστὶ understood. — αὐτῇ, according to Musgrave, “*vix nisi de locis in propinquo sitis adhiberi potest.*” But οὗτος may be used in pointing out an object, though at a distance. Thus Helen, Iliad iii. 178, 200, employs it in pointing out to Priam, from the wall, the Grecian heroes in the plain before Troy. And if αὐτῇ could not have been used in speaking of the real scene, it was proper upon the stage, where absolute distances were not thought of. — *ικάνομεν* here takes the ordinary perfect sense of ἤκω, *I am come*, as in v. 1102, and Antig. 224. — φάσκειν is used for an imperative, as in Philoctet. 1411, Œd. R. 462; but perhaps ἐξέσται of v. 2, was still in the poet's mind. It denotes here *to declare, to say with satisfaction*. — δῶμα is in the accusative according to Herm.

18. σαφῇ expresses the effect of κινεῖ, = ὥστε σ. εἶναι. See Antig. 791, and comp. v. 27.

19. εὐφρόνῃ ἄστρων, *night of stars*. i. e. starry night. Comp. πτέρυγι χίονος, Antig. 114. εὐφρόνῃ is a word for *νύξ*, like εὐμενίδες for *ἐρινύες*, derived from εὐφρων, and used in order to avoid the ill omen, which the utterance of these words of gloomy import on certain occasions would afford.

21. Pylades is a mute character: otherwise in the closing part of the play, there would be four speakers on the stage, which was not allowed. The old attendant invites both to deliberate, but Orestes says all that is necessary; the plan having been completely arranged between them. — ἐνταυθ'

(supply *ἔσμεν*) *ἴνα*. The text follows a correction of Hotchkiss (in Gaisford on Hephæstion, p. 218), only that *ἔστ' ἔτ'* is Hermann's emendation for *ἔστιν*. The MSS. have *ἐνταῦθ' ἔσμεν* or *ἔμεν* | *ἰν' οὐκ ἔτ'*, which latter Herm. and Monk adopt. But *ἔσμεν* violates the rules of the measure, and, if Sophocles had used *ἔμεν* for *ἔσμεν*, as Callimachus seems to have done, we should have known of it from the grammarians. *ἔσμεν* was added by a scribe to explain the construction, and thus *ἴνα* was thrust forwards into the next line, where the necessary changes were made. Then the metre was restored by means of *ἔμεν*.

24. The construction of *γεγώς* with *σημεῖα φαίνεις* is the same, as with *δηλοῖς* or *φαίνεις* alone.

27. "Quemadmodum, post *ὅτε*, *ἐπεὶ*, *ὥς* sæpe in apodosis ponitur *δέ*, ita etiam in comparationibus. Proprie in his formulis abrupti oratio post protasin existimanda est, et deinde alio modo continuari." Herm.

34. *ἀρόμην* may, as Herm. observes, be either in the future or the second aorist optative. In *oratio recta*, the construction would be, *I come*. — *ὥς μάθω ὅπως ἄρῳμαι*, or *ὅπως ἀροῦμαι*. *ἡρόμην*, second aorist, coexists with *ἡράμην* first aorist.

35. *χαῖ* is from *χράω*, *I give an oracle*, being contracted like *ζῆ*. So *ἐξέχη*, CEd. Col. 87, like *ἔζη*, from *ἐκχράω*.

36. *αὐτόν*, *in person*, and not by the agency of another.

37. Divine justice appointed Orestes, as next of kin to the slain, not only to requite blood with blood, but also guile with guile. Thus not only exact retribution was obtained from the guileful murderers, but the measure also was pursued, of suddenly surprising them in the midst of their guilty enjoyment; — a measure, which the Greeks, like the rest of mankind, naturally felt to be worthy of divine justice, and saw pursued in the system of the world. — *χειρὸς* is to be taken with *σφαγὰς*, and shows more fully that the murder must be the work of *his own hand*.

40. *πᾶν τὸ δοούμενον*, *all that is doing or going on*. The passive participle here denotes exact present time, as in 1333.



42-43. οὐ μὴ γνῶσι = οὐ γνώσονται. See the note on 1052. μὴ is not to be supplied in the next clause after οὐδέ.

— ἡνθισμένον. This participle is probably used with a latitude of meaning to denote not merely his complexion, but his countenance and appearance. It stands by itself. *For by reason of thine old age and the length of time, they will not know thee, nor will they even suspect thee, having thy present appearance.*

45. ἀνδρὸς Φανoteως, viro quopiam nomine Phanoteo. Herm. ἀνδρὸς is added, to make it seem that the old man does not know much of Phanoteus, or of his relations with Ægisthus. Phanoteus was the friend of Ægisthus according to v. 671, and would naturally be the first to send such pleasant tidings. He is not to be confounded with Strophius (v. 1111), whom Euripides makes the father of Pylades, and allied by marriage to the house of Atreus (Iph. in Taur. 917-919; and who, as next of kin, and living near the Pythian course (Pind. Pyth. 11. 54), had the care of the corpse of Orestes.

46. τυγχάνει. For the omission of ὃν comp. Antig. 487, and v. 313 *infra*, ἀγροῶσι τυγχάνει, where we can use a similar ellipsis in English.

47. προστιθεῖς, i. e. π. αὐτόν, sc. τὸν ὄρκον. This construction is adopted, instead of either ἄγγελλε ὄρκῳ or ἄγγελλε προστιθεῖς ὄρκον, and has the effect of causing the servant's mind to dwell the longer upon the importance of making use of the oath.

48. ἀναγκαῖας τύχης. This phrase in Ajax 485, is used of the unavoidable or constrained condition of slavery. Here it denotes an *unavoidable disaster*, one that came upon him with irresistible violence.

49. The Schol. calls attention to the anachronism here; the Pythian games being of later origin.

50. ἰσάτω is from ἕσταθι, shortened form of the imperative of ἕστηκα.

51, 52. ἐφέτο, sc. ὁ Φοῖβος. — καρατόμοις χλιδαῖς, *with the ornament of locks of hair cut from the head.* They are

called *χλιδαί* in reference to the tomb. *καρᾶτος* (*καρᾶτος*), means, 1. *cutting the head*. 2. *beheaded*. Alcest. 1118. From No. 1. flows the sense in the present passage, where the *head* is put for the *hair of the head*. The decorations of the tomb consisted in cutting the hair, i. e. in *cut hair*. In Eurip. Troades 564, *καρᾶτος ἐρημία* seems to be *solitude consisting in or caused by beheading*, i. e. by slaughter.

54. *τύπωμα* = *ἄγγος*, properly a vessel made by beating or hammering. — *ῥημένοι* = *ἔχοντες ῥημένον*. For this idiom see Prometh. 362, 711. — The expression *χαλκόπλευρον τύπωμα* was suggested by *λέβητος χαλκίου πλευρώματα*, Choëph. 675 (686).

55, 56. *πov*, *opinor*. Take the particle with *οἶσθα*. So Monk and Herm. — *κλέπτοντες* = *ἀπατώντες*. Comp. Antig. 681, 1218.

61. *κακόν*, of *bad omen*. See Brunck's note.

63. *μάτην* = *ψευδῶς*. — The poet refers to cases like those of Solon and Pythagoras, who reappeared after being reputed dead. How Herm. can suppose that the allusion is to men sent into exile and then recalled, I see not; since reputed death is expressly mentioned.

65, 66. "Perperam a Brunckio illatum ὡς [*thus*]: Ut ὅς sæpe significantius in principio orationis ponitur, et apud Latinos *qui*, sic etiam ὡς [*in which way*]." Herm. — ἀπό — *φήμης* is taken with *λάμψειν δεδορκότα*, and not with the latter word only. There ought therefore to be no comma after *δεδορκότ*. This participle = *ζῶντα*. Comp. βλέπειν so used, Alcest. 143.

72. Supply the verb *δεῖξασθε*, which is suggested by its opposite *ἀποστείλητε*. Comp. Antig. 29.

75. The sense is, *for it is the fit time* (to do so), *which is for men the chief director of every undertaking*, i. e. which ought to be chiefly consulted and to guide in all things. Comp. Philoctet. 837, where *καιρός*, *opportunity*, is said to have understanding of all things.

79. *ὑπό* in *ὑποστενούσης*, means in an *under* tone.

81. The first person of the subjunctive often stands with-

out a conjunction after βούλει and θέλεις. Comp. Mt. § 516, 3. — ἀνακούσωμεν is taken by the Schol. and others for καὶ ἀνακούσωμεν, ἀνά denoting *over again*; but by Herm. for καὶ ἐνακούσωμεν.

84, 85. λονιρά = χοάς, as in vv. 434, 1139. — κράτος τῶν ὀρωμένων, *superiority in what we are doing*, the attainment of our designs. νίκη and κράτος take a genitive, as in the phrase νίκη δῆριος, Agam. 916. — ἐφ' ἡμῖν is instead of a simple dative. Comp. Antig. 57, 139.

87. γῆς ἰσόμοιφος ἀήρ, *æther parem cum terra ambitum habens*. Herm. γῆς is for γῇ by a rare construction, which ὁμοιος and ἴσος sometimes adopt. Comp. Thom. Mag. voce ὁμοιος. The expression is perhaps borrowed from Choëph. 317, σκότῳ φάος ἰσόμοιον.

89. ἀντήρεις, *opposite, alternating with*, sc. θρήνοις. So Suidas. Some join ἀ. στέρνων together, *directed against*, aimed at, *the breast*. This is favored by the fact that πληγή is rarely found with the genitive of the thing struck in the tragic poets, but usually with that of the weapon. Yet the emphatic position of ἀντήρεις speaks strongly for the sense given by Suidas.

91. ὑπολειφθῇ, Schol., παρῆλθῃ, Brunck, *recessit*. This meaning of the passive has no support from usage, as far as I have noticed. Is not the sense rather, whenever *night is left behind*, i. e. when I pass beyond it into day?

92. τὰ παννυχίδων. For the periphrastic use of the article and genitive, see Mt. § 285. — ἤδη is to be taken with this clause, and not with ξυνίτασι according to Hermann. It has the force of *quinetiam*. Comp. Bremi on Æschines, p. 398.

96. ἐξένισεν, Suidas, ἀντὶ τοῦ ἀπέκτεινεν; who cites from Archilochus, ξείνια δυσμενέσι λυγρὰ χαρίζομενος, *giving a bitter reception to an enemy*. But Erfurdt observes, that the word was chosen, as alluding to the fatal feast at Agamemnon's return.

100. οἶκτος τούτων. Comp. Alcest. 426.

105 – 109. In the first clause, λείψσω is to be supplied from

the next ensuing. This word crept into v. 105 to the injury of the measure. —  $\mu\eta\ \sigma\upsilon\ \pi\rho\omicron\phi\omega\nu\epsilon\iota\nu$  follows  $\sigma\upsilon\ \lambda\acute{\iota}\xi\omega$ . *I will not cease — so as not to utter forth.* —  $\epsilon\pi\iota\ \kappa\omega\kappa\upsilon\tau\acute{\omega}$ .  $\epsilon\pi\iota$  denotes object or design, according to Hermann, who translates  $\eta\chi\acute{\omega}\ \delta.\ x.$ , *clamorem ad luctum provocantem alios*, but better, according to Mt. § 586, connexion, so that the phrase means *attended with wailing*. How could Electra, who despaired (v. 100) of finding sympathy, have thought of exciting the grief of others.

111.  $\text{'}\acute{\alpha}\rho\alpha$ , the vengeance, which is denounced in curses, personified; *Dira*. The ancients sometimes spoke of  $\text{'}\acute{\alpha}\rho\alpha$  in the plural, and sometimes confounded them with the Erinyes. (Comp. *Æsch. Furies*, 395 (417). The cause of this personification lay perhaps in the idea common to many ancient nations, that curses in some way procured their own fulfilment. — In v. 112  $\text{'}\epsilon\pi\iota\nu\acute{\epsilon}\varsigma$  is pronounced in three syllables by synizesis.

113, 114. Several words have fallen out here, as is shown by the measure, and by  $\delta\acute{\rho}\alpha\tau'$ , which requires a word beginning with a vowel after it. It is not clear therefore whether  $\tau\omicron\upsilon\varsigma\ \acute{\upsilon}\pi\omicron\kappa\lambda\epsilon\pi\tau\omicron\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$  is to be taken actively or passively. If the latter, it is the same as  $\tau\omicron\upsilon\varsigma\ \acute{\epsilon}\chi\omicron\nu\tau\alpha\varsigma$  ( $\acute{\epsilon}\nu\nu\acute{\alpha}\varsigma\ \alpha\upsilon\tau\acute{\omega}\nu$ )  $\acute{\upsilon}\pi\omicron\kappa\lambda\epsilon\pi\tau\omicron\mu\acute{\epsilon}\nu\alpha\varsigma$  (comp. v. 54), i. e. those who have adultery committed against them.

119, 120. Porson (ap. Monk) thus rendered this passage: *For I am no longer able by myself to draw up the weight of grief, which is in the opposite scale.* —  $\sigma\omega\kappa\acute{\omega} = \delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$ ,  $\iota\sigma\chi\acute{\upsilon}\omega$ ; a rare word, borrowed perhaps from *Æsch. Furies* 36, and derived through  $\sigma\acute{\omega}\kappa\omicron\varsigma$ , *strong* (*Iliad* xx. 72), from  $\sigma\acute{\omega}\varsigma$ . —  $\acute{\alpha}\gamma\epsilon\iota\nu$ , to raise, weigh, or balance. Comp. Demost. c. Androt. p. 617, Reiske,  $\chi\rho\upsilon\sigma\alpha\iota\delta\epsilon\varsigma\ \tau\acute{\epsilon}\tau\tau\alpha\rho\epsilon\varsigma\ \eta\ \tau\rho\acute{\epsilon}\iota\varsigma$ ,  $\acute{\alpha}\gamma\omicron\nu\omicron\sigma\alpha\ \epsilon\kappa\acute{\alpha}\sigma\tau\eta\ \mu\acute{\nu}\alpha\nu$ , *three or four golden vessels, each weighing a mina*. The sense of *weighing* flows from that of *drawing* (i. e. *producing motion*, in a loaded scale,) as is shown by  $\acute{\epsilon}\lambda\kappa\epsilon\iota\nu$ , which has them both. Comp. Herodot. 1. 51.

122 – 125. “Recte Triclinius constructionem explicat  $\tau\acute{\alpha}\kappa\epsilon\iota\varsigma\ \sigma\iota\mu\omega\gamma\acute{\alpha}\nu\ \acute{\alpha}\gamma\alpha\mu\acute{\epsilon}\nu\omicron\nu\alpha$ , quod idem est ac  $\tau\acute{\alpha}\kappa\epsilon\iota\varsigma\ \upsilon\mu\acute{\omega}\zeta\omicron\upsilon\sigma\alpha$

Ἀγαμέμνονα." Herm. οἰμωγάν follows τάξεις like a noun of its own signification, being the same as οἰμώξεις, τήκουσα, οἰμωγάν (comp. Prometh. 903), and takes an object in the accusative, as its verb would. See the note on Antig. 786, and comp. Æsch. Sept. ad Theb. 270 (289), cited by Triclinius, μέριμναι ζωπυροῦσι τάρβος τὸν ἀμφιτειχῇ λεών, *my thoughts kindle fear of the forces around the walls*. The form of the sentence is like that in v. 328, τίνα τίνδε φάτιν φωνεῖς. The sense is, *What is this so restless wailing, with which thou dost ever pine away, for Agamemnon*.

129. γενέθλα, Doric for γενέθλη.

137. τὸν ἐξ Αἴδα λίμνας πατέρα is for τὸν ἐν Αἴδα λίμνα π. by an attraction of the preposition to ἀνοτάσεις, which contains the idea of motion.

140, 141. The sense is, *thou art destroying thyself by passing on in thy groaning from moderation to excessive grief*. στενάχουσα, owing to the influence of the prepositions ἀπὸ — ἐπὶ, is taken in a pregnant sense. Comp. Alcest. 67.

144. "Ultimus versus apodosin, quæ protasin præcedit (i. e. v. 143), repetitam continet." Herm. — μοι = *quæso*, the pleonastic, or *ethic* dative, as it is sometimes called.

147. ἄραρεν, from ἤραρον, second aorist, which has a short in the penult, while the penult of the perfect ἄραρα is long.

149. Διὸς ἄγγελος. The nightingale is so called as the messenger of spring, sent by Jove.

150. For σὲ δε, after the vocative, see Prometh. 3. νέμω = νομίζω. Comp. v. 598. She regards Niobe as a divinity, inasmuch as she attaches extraordinary honor and respect to her, on account of her incessant grief.

151. ἄτε for ἦ. See Mt. § 483.

152. αἰαῖ. "Non gemit Niobæ sortem, sed de se ipsâ cogitans ita exclamat." Herm.

155, 156. The sense is, *in regard to which* (sc. ἄχος), *you surpass those within* (the house), *with whom you are of common origin, and their sister by birth*. — περισσά follows περὶ in taking a genitive τῶν ἔνδον (ὄντων). — ὁμόθεν, as well as ξύναιμος, takes the dative οἷς.

157 — 163. *οἷα, of which description*, i. e. one of whom. In the next lines Orestes is mentioned by a natural association of ideas, although not one τῶν ἐνδον. — ἀχέων is taken by the extant Scholiast, Suidas, and others for a participle. It seems, however, to be inapposite for the chorus, while dissuading Electra from immoderate grief, to speak of Orestes as grieving. Hermann therefore regards ἀχέων as a noun following κρυπτιᾶ. The sense is, *and he, happy in his youth* (hidden, stolen away, i. e.) *secluded from sorrows*. — Διὸς εὐφροσι βήματι, *Jupiter's propitious guidance*. βῆμα here appears to be the verbal of the causative sense of βαίνω, which its first aorist has. — Ὁρέσταν takes the case of its relative, instead of appearing in the first clause as a nominative. See Antig. 404.

164. ἀκάματα = ἀκαμάτως.

165. οἰχνῶ, Suidas and Schol. περιέρχομαι. Perhaps ἀπόλ-  
λυμαι would explain it better. Comp. the parallel place, 303,  
304.

166. τὸν ἀνήνυχον οἶτον κακῶν, *hanc perpetuam sortem malorum*. Herm.

169, 170. τί ἀγγελίας = τίς ἀγγελία. Comp. Antig. 1229; Mt. § 442, 3. — ἀπατῶμενον has a passive sense, according to Herm., so that the sense is, *what message goes to him for me, without being frustrated of its purpose*. But the active sense is better, for the words αἰεὶ ποθεῖ contain the substance of the messages of Orestes to his sister, and οὐκ ἀξιοῖ φανῆναι explain the cause why ἀπατῶμενον is used. *What message comes for me, without (deceiving or) disappointing me*.

174. Brunck with most MSS. reads ἔστι μέγας ἐν οὐρανῷ. Heath proposed ἔτι μέγας οὐρανῷ. ἔτι has since been found in a Florence MS., and ἐν renders the verse unlike the corresponding one in the strophe. Hermann gives μέγας ἔτι ἐν οὐρανῷ.

179. εὐμαρής here denotes *ease of temper, good nature, kindness*. Time is so called, as at length about to raise up defenders for Electra, and bring her out of her difficulties.

180-184. The sense is, *for neither is he, who inhabits Crissa's cattle-feeding shore, the boy born of Agamemnon, not to return; nor is the god, who reigns by the Acheron, regardless.* ἀπερίτροπος, meaning properly *non redux*, and therefore here implying his being regardless of vengeance, by *zeugma*, in the second clause, takes the place of a word with that meaning; e. g. ἀνεπίστροφος. — βουρόμον ἄκταν is in apposition with τὴν Κρῖσαν, where the article is used because the place was well known. Comp. τῆς Κορίνθου, Œd. R. 936, spoken of for the first time, and τὰς Ἀθήνας, Œd. Col. 24. Here the fertile Crissean plain is intended, which lay under Parnassus around the gulf of the same name, and in which (v. 730) the Pythian games were held. It is fitly called βουρόμος, as it was probably in the poet's days untilled and devoted to Apollo, a grazing-place for his sacred flocks. (Comp. Æschin. c. Ctes. p. 405, ed. Taylor.)

186. ἀνέλπιστος, *without hoping*, without being visited by hope. — ἀρχῶ, Suid. ἰσχύω, ὑπομῆναι δύναμαι.

189. ἀναξία, Suid. ἀξίαν οὐκ ἔχουσα, ἀλλ' ἄτιμος.

192. κενᾶϊς τραπέζαις, the opposite of πλουσία τράπεζα, v. 362. — ἀμφίσταμαι, *I place myself near*, or *by*. ἐφίσταμαι, the common reading, arose from the wrongly written ἀφίσταμαι, which is found in a Florence MS.

193-197. The sense seems to be, *sad was the cry uttered at his return; yea, sad, when in thy father's bed the stroke of brazen hatchets was aimed against him.* By the first clause Hermann understands the laments of the people presaging his death, upon his return. Both clauses, however, may point at the same thing, viz. Agamemnon's death-cry, which was uttered when, or just after, he came back. — νόστοις is the time, and the preposition ἐν need not be supplied. — οἱ is Hermann's emendation for σοι, and seems necessary for the sense. "Hiatum accepit poeta ab epicis," says Herm., who cites a parallel case from Trachin. 650, ἃ δὲ οἱ. — Agamemnon, according to Æschylus, was slain at the bath, where his wife, who was attending upon him, entangled him in a tunic sewed together at the top. Comp.

*Æsch. Agam. 1078, 1097, 1518, (ed. Blomf.)* Here Sophocles represents him as taking his rest, probably after bathing, as Triclinius says. Brunck translates κοίταις by *thalamo*. — γενύων. See Antig. 249.

198 – 200. φράσας for φρονύμενος. — The next line is rendered by Herm., *horrificam horrifice procreantes sceleris formam*. — βροτῶν, i. e. τις βροτῶν.

201, 202. The sense would be complete without πλέον, or with ἐχθρά merely, instead of ἐχθλυτα; but the union of the two constructions gives force to Electra's expression of her feeling. δὴ also adds emphasis to the superlative, as it often does elsewhere. Mt. § 603.

205. τοῖς θανάτοις stands instead of ὃ θάνατοι οὗς. The demonstrative is used relatively, and the noun follows it in its case. See v. 163.

209. οἷς, sc. the murderers implied in χειροῖν.

213. Take φράζου by itself: φωνεῖν is for φώνει.

214. ἐξ οἶων. Schol., ἐξ οἶων ἀγαθῶν, and so Brunck. Perhaps ἐξ οἶων αἰτιῶν would better express the idea. — τὰ παρόντα = τὰ νῦν, νῦν. — οἰκτίας = ἰδίας.

218. sc. because by despondency and grief she irritated her mother, and Ægisthus, as 290 shows.

219, 220. A passage of difficult construction. One Schol. paraphrases it thus: τοῖς κρατοῦσιν οὐ δι' ἐριδος δεῖ εἰς ταῦτα προσπελάζειν; and Brunck after another still more loosely, *atqui cum potentioribus jurgio contendere haud conducibile est*. The construction must be τὰ δέ (i. e. ταῦτα or κατὰ ταῦτα δέ) οὐκ ἐριστὰ (οὐ δεῖ ἐρίζειν) τοῖς δυνατοῖς, ὥστε πλάθειν αὐτοῖς. *These things are not to be made matters of contention with the powerful so as to approach them*, i. e. so as to come to their very face in the contention. But Hermann writes τάδε for τὰ δέ, and joins the clause with the foregoing. The construction then is ὥστε πλάθειν τοῖς δυνατοῖς κατὰ τάδε ἃ οὐκ ἐριστὰ ἐστίν. πλάθειν = πλάθειν δι' ἐριδος, *to join in contention with*. τάδε must refer to the subject of Electra's complaints, the crimes of the guilty pair.

223. οὐ σήσω ταύτας ἅτας, *I will not prevent or keep off*



*these evils*, i. e. the harm, which the chorus, in v. 215, accuses her of bringing upon herself. — *δεινοῖς*, according to Herm., *the atrocious crimes* of Clytemnestra and her paramour.

226. "Scholiastæ et Suidas *τινι* pro *πρὸς τίνος* accipiunt: quos sequitur Brunckius: recte. Hoc dicit, *a quo enim opportuna afferente utile quid audiam*, i. e. *quis ita opportuna sentit, ut utile quid ad me consolandum proferat.*" Herm. For the construction of the dative *τινι*, comp. Mt. § 394, 3, and see v. 442.

232. *ἀνάριθμος θρήνων*. Comp. *χρόνος ἀνάριθμος ἡμερῶν*. Trachin. 247, and for the genitive the phrase in v. 36.

237. *ἀμελεῖν ἐπὶ τινι* is a rarer construction for *ἀμελεῖν τινος*. This verb is even found with an accusative.

240–244. The sense is, *nor, if I am possessed of any good thing, may I enjoy it in quiet, if I restrain the wings of loud lamentations, so that they honor not my parent*. *πρόσκειμαι χρηστῷ* = *χρηστὸν πρόσκειται μοι*, *is attached, or pertains, to me*. Comp. 1040. — *ἔχουσα* = *ἐὰν ἔχω*. — *γονέων* for *γονέως*. — *ἐκτίμους* denotes the effect of *ἔχουσα*, = *ὥστε ἐκτίμους εἶναι, ὥστε μὴ τιμᾶν*.

244–250. For *εἰ* with the fut. indic., and an optative in the apodosis, instead of another fut. indic., see Mt. § 524. 2, 1.

251. *τὸ σὸν σπεύδουσα, tuis rebus studens*. The same phrase occurs in Plat. Gorg. 455. C. For *σπεύδειν* with an accus., see Mt. § 423.

259. The relative refers not to *τάδε* the immediate antecedent, but to *πατρῴα πῆματα*, the chief subject of thought; which words include, besides the murder of her father, its consequences, such as the triumph of the murderers and her own forlorn condition.

261. *τὰ μητρὸς—ἐχθιστα* = *μητὴρ—ἐχθίστη*. The construction with the verb is the same as in Trachin. 1174, *ταῦτ' οὖν ἐπειδὴ λαμπρὰ συμβαίνει*, and probably arises from an ellipsis of *ὄντα*, which is sometimes joined with this verb, instead of *εἶναι*.

269. *παρεστους*, like many adjectives, may be resolved into a preposition and its primitive noun, = *παρὰ τῇ ἐστία*. Comp. Mt. § 446, 8, and vv. 313, 419.

271. *τελευταίαν*, *extreme*. I have not found this meaning of the word elsewhere in the tragic poets.

278. *τότε*, *olim*. Brunck. But the word means nothing more than *then*, i. e. at that well known time. — By *that day* the poet intends that day of each month.

280. *μηλοσφαγεῖν*, though a neuter, adopts the construction of *σφάττειν* its primitive. Or *ἱερά* may be an instance of the apposition which we have in *Alcest.* 7.

283. *πατρός* follows *ἐπωνομασμένην*. So *ἐπώνυμός τις*, *καλεῖσθαι ἐπὶ τις* are used, the preposition answering in these cases to our *after*. Comp. Mt. § 375, 3.

287. *λόγοισι γενναία*, Schol. *εὐγενῆς λόγοισι, καὶ οὐ πράξεσιν*. And so Brunck. It is better, with Erfurdt, to explain the phrase ironically, as referring to the low, abusive language of Clytemnestra, a specimen of which follows.

289. *δύσθεον*. Suid. *ἀσεβές*. So *Æschylus* uses the word in several places. Here in Clytemnestra's mouth it denotes failure in filial duty towards herself. Brunck renders it *diis invisum*.

299. *σὺν δ' ἐποτρύνει — ταῦτα*, “*simulque instigat eam ad illa, i. e. ad sumendam quam minatur vindictam. Et sic Scholiastes.*” Herm. But Dind. after Blomf. reads *ταῦτά*.

300, 301. The sense is, *this utter coward, this mere evil, that fights his battles with women's help*. — *ἡ πᾶσα βλάβη* occurs in the same sense in *Philoct.* 622, cited by Brunck. The phrase is like many in Greek, and like our expression, *I am all attention*.

305, 306. *μέλλων* = *βραδύνων*. — *διέφθορεν*. The earlier Attic writers used this second perfect in a transitive sense in preference to *διέφθαρχα*, (which, however, was also in use,) while in Homer, in the Ionic, and latest Attic writers, the intransitive sense was current.

308, 309. For the play upon *κακός*, comp. *Alcest.* 702. — Hermann and other editors have *πολλή γ'*.

313. *θυραῖον οἰχνεῖν*, to go abroad. So, Trachin. 533, *θυραῖος ἦλθον*. *θυραῖον* = ἔξω *θυρῶν*. Comp. v. 269. — For *τυγχάνει*, sc. ὦν, see v. 46. — For *δ' ἄν* most editors read *κἄν*.

317, 318. *τοῦ κασιγνήτου* = περὶ τοῦ κ. — *ἦξοντος, ἢ μάλιστα*. The participle in such cases usually is accompanied with ὥς, and may be expressed by an infinitive. Comp. Mt. § 569.

323. “Non possunt hæc verba exprimere, quod volunt interpretes, *alioqui non tam diu vixissem*; sed hoc dicit Electra, *non enim diu viverem*, nempe si ille non veniret.” Herm.

324. *δόμων*. It is comparatively rare, that the genitive stands without a preposition in answer to the question *whence*. Comp. Antig. 10.

325. *φύσιν*, by birth. This word is nearly superfluous, as in v. 1125. — For 328, comp. 122 – 125.

332. *οἶδα καμνυτήν ὅτι ἀλγῶ*, for *οἶδα ὅτι καὶ αὐτὴ ἀλγῶ*, *I know that I myself also grieve*. For this form of sentences comp. Antig. 318.

335. *ὑφεμίνῃ*, sc. τὰ ἱστία, *lowering my sails*. The perf. pass. often has a middle sense.

340. The sentiment is like that in Antig. 63. — For a plural in lieu of a singular verbal, comp. Antig. 677. *πάντα* is probably an accusative.

343. *τάμὰ νουθετήματα*, your admonitions addressed to me.

346. *φρονοῦσα* = φ. εὖ, the opposite of φ. κακῶς. Choose, says Electra, either to act a foolish part like me, or to be wise (in a prudential point of view) and neglect your father.

349. *τιμωρεῖσθαι τινι*, to avenge one's cause; *τινα*, to revenge upon, or punish, one.

351. *πρὸς κακοῖσι*, besides the evils, or wrong, in such conduct.

356. *ἐκεί* is here used of the world below, as in Alcest. 744. This may be easily gathered from the context, but is owing to euphemism. — *χάρις* is here the pleasure arising from receiving an honor, gratification, and stands instead of *τιμή* repeated. Comp. Antig. 514.

357. ἡμῖν. This dative is not without its force. The sense is, *thou who hatest for us*, i. e. *our hater*, or you who pretend that you hate.

363. The sense is, *let me have it for my only food, that I do not grieve myself*, i. e. that I escape the pain which base submission to them would occasion me, and rather cause *them* trouble. Brunck changed μή into νιν (αὐτούς). But in that case it is not easy to see, why ἐμέ, and not με, is used. In the received text, ἐμέ stands for ἐμαντήν, "quia tantumdem est," says Herm., "ac si dixisset τὸ ἐμέ μὲν μὴ λυπεῖν, λυπεῖν δὲ τούτους." And this sense Musgrave had previously expressed in his note. Comp. 461, where σοί in an enumeration of several persons stands for παντῶ. In such cases the mind rests simply on the person as joined or contrasted with others, and not on the reflexive act.

378. Brunck, Hermann, and others read σοί for τοί. τοί, which has ample MS. authority, denotes *be sure*.

380. According to Mt. § 608, 5, μήποτε is here used, and not οὔποτε, because the clause is subjective, i. e. what is said is dependent upon, and exists in, the view of Clytemnestra and Ægisthus.

384. ἐν καλῶ. See Antig. 1097, ἐν δεινῶ.

385. In reply to Elmsley, who would read γάρ for δὴ after Triclinius, Herm. says "optime convenit illud δὴ, ergo, animo indignanti decretumque contemnenti."

388. i. e. τίς ἐστι οὗτος ὁ λόγος, or αὐτὴ ἡ ἀρὰ, ἣν ἐπηράσω. Comp. Antig. 427.

404. ἐστάλην, *I set out to go*. — ὁδοῦ follows the antecedent of οἶπερ, ἐκείσε, *thitherward*. — τᾶρα = τοί ἄρα.

405, 406. Brunck observes that the victims, whose blood was poured as a libation upon the tomb, were there burnt. He conceives of Chrysothemis as being attended by servants carrying victims. But it is plain from 405, 431, that the offerings were in her own hand. She went alone to offer a small part of a victim and a libation of its blood to her father. — τυμβεῦσαι χοάς, = ἐπιτυμβλονς χοάς δοῦναι. Antig. 901. This verb in Ajax 1063, Eurip. Hel. 1245, means

to put in a tomb; here, to put on a tomb. For its neuter force, to be in a tomb, see Antig. 888.

408. "Monkius conjicit ὃν γ' ἔκταν αὐτή. At recte hic abest γέ. Non enim ipsa his verbis respondet Chrysothemis, sed quid Electra in mente habeat dicit." Herm. The words in Electra's mouth would have been without γέ; or at least Chrysothemis would not have given them the emphasis contained in that word.

410. δοκεῖν ἐμολ. ὥς or ὅσον, which are usually found with such restricting infinitives (comp. Alcest. 801), are sometimes omitted.

411. ἀλλὰ is used in opposition to something not expressed. *If never before, be with us yet at least now.* Comp. λέγ' ἀλλὰ τοῦτο, 415, *if you know but little, yet tell this*; ἀλλὰ τῷ χρόνῳ, 1013, *if never before, yet at length.*

419. πῆξαι ἐφύσιον = πῆξαι ἐφ' ἑστίᾳ. Comp. 269. This dream resembles that of Astyages in Herodot. 1. § 108.

425. This seems to have been a custom, the object of which was to obtain the aid of the sun or of the Gods, in averting evil portended by dreams. In Eurip. Iph. in Taur. 42, cited by Brunck, Iphigenia says "the novel visions which this night has brought, I will tell to the air," εἴ τι δὴ τόδ' ἔστ' ἄκος.

433. ἵσταναι κτερίσματα, to place (there) mortuary offerings.

435. By a fine Zeugma κρύψον, in the clause with λόνσι, supplies the place of a verb of appropriate signification with προαῖσιν, as σκέδασον or δός. — For the next line comp. Antig. 197.

439–441. ἀρχήν, omnino. It is taken with ἐπίστεψε. — τλημονεσιότη. Passow gives this word, which obviously denotes a moral quality here and in 275, as in Philoct. 363, the sense of *bold, ready to undertake any crime*. But the analogy of δύστηνος, when denoting crime, as in 121, 806, rather favors the signification *miserable* or *wretched* (in a moral point of view.) — ἐπίστεψε χαῖς τῷδε = ἐπίστεψε τόνδε χαῖς. Mt. § 411, Obs. 3, remarks that "some verbs take as well the dative of the person and the accusative of the

thing, as the accusative of the person and the dative of the thing." But the reason for the dative of a person here is, that, besides the general idea of crowning, or honoring, the poet had in his mind the special one of pouring upon; so that the verb adopts the construction required by ἐπιχεῖν.

442. αὐτῇ is not to be taken with σοι, or with προσφιλῶς, which Monk prefers, but with δεξιῖσθαι, a construction found in Homer and Pindar. Comp. 226, and Mt. there cited. According to Herm. δεχεσθαι τινος or παρὰ τινος means *to receive from*, δεχεσθαι τινι, *to receive for the sake of*, or *out of favor to*. The aorist infinitive here has a future sense, and this takes place not only after verbs which, in themselves, imply futurity, but also after others.

445 – 447. μασχαλλίζειν denotes to hang under the shoulders, or arm-pits, thence to cut off the extremities of a slain man, and hang them thus under his shoulders. According to Suidas the extremities were joined together, and placed round the neck under the shoulders of the slain, (thus forming a resemblance to the shoulder-band of beasts under the yoke, μασχαλίστηρ), as an expiatory rite, or that the murdered person might be powerless to take satisfaction. Another statement in Suidas is, that the murderers wore it upon themselves. Suidas, and others after him, as Blomfield on Choëph. 433, refer to Apol. Rhod. 4. 477, who says that Jason, after killing Absyrtus, "cut off the extremities of the deceased. Thrice he licked off some of the blood, and thrice he spit the abomination out from his teeth, which is the right way for murderers to atone for bloodshed." The learned Schol. on this place, and other writers, tell the same tale with Suidas. Musgrave thinks that these horrid ceremonies were performed, not for the sake of expiation, but out of contumely towards an enemy. But the place from Apollonius shows the contrary. — καὶ — κόρα κηλίδας ἐξέμαζεν, *and wiped off the blood-spots with his head*. ἐξέμαζεν must have the same subject as the other verb. The head of Agamemnon performed this deed, as the *instrument*, and what pertained to his head is asserted of him. This also

was a murderer's ceremony, the symbolical purpose of which was, apparently, to transfer the guilt of the murder, to put the blood of the slain man upon his own head. In the *Odys.* xix. 92, we have ἔργον ὃ σὴ κεφαλῇ ἀναμάξεις, *a deed which thou shalt wipe off upon thy head*, i. e. shalt bear the guilt of. In Herodot. 1. § 155, Cræsus says, *the things which took place before I did*, καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάξας φέρω, *and I bear them, having wiped them off upon my head*. — ἐπὶ λουτροῖσι, Brunck, after a gloss, makes to mean, *for an expiation*: others, *at the bath*, near which Agamemnon was slain.

446. ἄρα μή. In the note on Antig. 632, both an inferring, and an interrogative power were given to this formula, as Schaefer has explained it in his "*Meletem. Crit.*" p. 66; who there paraphrases the present passage, *hæc cum ita sint num putas*. But Herm., on Antig. loc. cit., justly denies that ἄρα has this power. "Ἄρα μή," says he, "*idem propemodum est quod μή solum, nisi quod ἄρα μή paullo fortius.*" And Buttmann (index to Plato's Four Dialogues, 4th ed. Berlin, 1822) says, under ἄρα, "ἄρα μή, sicut μή solum, interrogat in re incredibili, ita tamen ut ἄρα addat fere aliquam sollicitudinem, sive veram sive fictam, ne forte ab altero affirmetur." This agrees with the probable origin of the formula from an ellipsis of δεινόν or a kindred word. Comp. Mt. § 608, Obs. 3. ἄρα μή δοκεῖς then means, *is there danger that you think? you do not think, do you?*

449. "Bene monet Brunckius ad Orest. 128, in veteri luctu aliquot tantum cincinnos abscissos esse; in recenti omnem cæsariem." Herm.

451. λιπαρῇ τρίχα, *suppliant hair*, i. e. hair offered by a suppliant, or which, as a symbol, made supplication in Electra's stead. Comp. 1378, λιπαρῇ χειρὶ. Another reading, ἀλιπαρῇ, of more MS. authority, was restored to the text, after Brunck, on the authority of the Scholiast, had altered it, by Hermann; according to whom it signifies, *unsuited to supplication*. i. e. *uncombed, squalid*.

452. ζῶμα is here used for ζώνην, according to the Schol., Suid., Thom. Mag., and others. In Homer it means, *a garment trussed up*. Æschyl. and Menander (Pollux 7. 51.) used the word to denote a garment, probably in Homer's acceptance of it.

454. This his εἰδωλον could do, by appearing to the murderers in visions, to affright or deceive them, and to the avengers, to supply them with courage.

455. ἐξ ὑπερτέρας χειρός, *victrici manu*. Herm.

458. ἣ τανῦν δωρούμεθα. The verb here used is, by a *constructio ad sensum*, accommodated to δώροις, implied in the hands which brought the gifts.

459. μέλον. εἶναι seems to be understood, μέλον εἶναι being for μέλειν. Comp. Œd. Col. 653, ἀλλὰ τοῖσδ' ἔσται μέλον, for μελήσει.

461. For σοί, comp. 363.

464. πρὸς εὐσεβείαν = εὐσεβῶς; properly, *in conformity with piety*.

466. The sense is, *for justice has (in it) no reason for contending with two* (opposing the opinion of the chorus and Electra), *but for being forward to act*. This phrase, according to ordinary usage, should have ἐρίζειν and ἐπισπεύδειν as its subjects; comp. Antig. 68, where τὸ περισσὰ πράσσειν is the subject of οὐκ ἔχει νοῦν οὐδένα. But the standard of judging as to what is reasonable is here the subject.

472. Comp. the first lines of the ode in Œd. R. 1086, 1087.

475. πρόμαντις, so called, as announcing beforehand, by Clytemnestra's vision, the approach of vengeance.

480, 481. κλύουσιν is instead of κλυούση, by a change of construction. According to Brunck, the poet had in his mind ὑπεστί μοι θαρσεῖν, in which case κλύουσιν would be used for the dative, according to a common idiom of the tragic poets. Comp. Elmsley on Medea 727, Prometh. 217, and v. 962, infra. Brunck cites πέπαλται δ' αὐτ' ἐμοὶ φίλον κῆαρ τόνδε κλύουσιν οἴκτον, from Choëph. 408. — ἀδυπνώων,



"quæ audientes Agamemnonis amicos, quasi suavi quadam aura afflant." Herm.

484. χαλκόπλακτος; Dor. for -πληκτος, *hammered* or *beaten out of brass*; but Erf. and Herm. give it an active sense, *ære percussions*. — The chorus say, that neither the dead man, nor the instrument of death, have forgotten the murder.

489 – 491. πολύπους and πολύχειρ strongly denote the fearful swiftness and grasp of the Fury. — χαλκόπους, Schol. στερεὰ καὶ ἀκοπίαστος ἐν τῷ ἐπιέναι κατὰ τῶν φονέων, *firm and unwearied in pursuing after the murderers*.

492 – 495. An obscure passage, inasmuch as the subject of ἐπέβα and the reference of οἷσιν are doubtful. To the former, Brunck, after Triclinius, gives for a subject ἀμιλλήματα, one Schol. the Fury, another Clytemnestra, Musgrave τινές. It is plain that only the two first of these opinions are tenable. οἷσιν Triclinius refers to Agamemnon; two Scholiasts to γάμοι, and so Brunck; another and Musgrave to Clytemnestra and her paramour. I think that Triclinius is in the right. The sense is, *for the unhallowed incestuous strugglings of a murderous marriage attacked those whom it was not right*, i. e. the adultery of the guilty pair, or the adulterers themselves, were the cause of death to Agamemnon. In these words the reason is assigned for the coming of the Fury to punish; — a foul murder had been committed by adulterers. — ἀμιλλήματα — γάμων is a periphrastic description of γάμος, or rather answers to *conjugales amplexus*, and as we often find ἄγαμος γάμος in the poets denoting a marriage that is no marriage, i. e. an unfortunate or unhallowed one, so the epithets stand here. — μαιφόνων is used by prolepsis. — οἷσιν οὐ θέμις. This is emphatic. Of all persons it was least right to slay him whom they had so deeply wronged.

495 – 498, πρὸ τῶνδε, *therefore*. — The subject of ἔχει is the ensuing clause. The sense is, *This or the thought possesses me that the sign will never draw nigh to us unblamed by those who were doing and aiding in the deed*, i. e. by the guilty pair; for, as the Schol. says, *when they should suffer for their crimes, they would blame the vision*. With

like brevity Shaksp. says (Henry VIII.), "my mind *gave me*, ye blew the fire that burns you," i. e. gave me this that. — ἀψυγείς governs a dative, like the passive of its primitive verb. — παλῶν, i. e. πελάσειν. The sign is thought of as at a distance, and as coming nigh, when fulfilled.

503. κατασχήσει, lit. *will come to land*, i. e. come to pass.

512. παράφρις, *from the root, root and all*. With ἐκρίφθεις, here, it denotes utter destruction: *thrown utterly out, or thrown out, so as utterly to perish*.

516. ἀναιμένη, *left at large*. Comp. Antig. 579.

522. Brunck, Erfurdt, Schaefer, Mt. (§ 549.) take ἄρχω in the sense *I begin*, with καθυβριζουσα. Monk and Herm. put a comma between ἄρχω, *I rule*, and the participle. The latter construction is to be preferred, as making the inconsistency between what Electra had said, and her want of fear and respect for Clytemnestra, more apparent. — δραστήα, sc. εἰμι according to Herm., but the adjective may be taken as an adverb, parallel to πέρα δίκης.

525. Brunck supplies from the foregoing κλῦν πρὸς σέθεν, and considers οὐδέν — ἀεὶ a parenthesis. The true construction makes πατήρ the subject of ἐστὶ σοὶ πρόαγμα, and then again the proper subject of τέθνηκεν.

529. ἦ, sc. Δίκη, for κοῦν ἐγὼ μόνῃ is parenthetical.

533. ὥσπερ ἡ τικτοῦς ἐγώ. "Constructio satis insolens. Ex regula scripturus erat: ἐμοὶ τῇ τικτούσῃ." Schaefer. Or rather ἐμοὶ τικτούσῃ. In explaining ἐμοὶ, the poet introduces this passage, in which ὥσπερ following ἴσον is a very rare mode of expression. The poet had in his mind perhaps another construction, such as τοσοῦτον λύπης — ὥσπερ.

534. τοῦ, χάριν τίνος; "pro qua re? cujus gratia? τοῦ est idem quod ἀντὶ τοῦ, ut in Aristoph. Nub. 22, τοῦ δῶδεκα μνᾶς Παιδα." Herm.

537. ἀντ' ἀδελφοῦ briefly denotes *instead of his brother's killing his own children*.

539. "Some criticize the poet," says the Schol., "for differing from Homer, who makes Hermione the only child of Menelaus and Helen; but herein he agrees with Hesiod, who adds a son, Nicostratus."

541. ἥς, i. e. πατρὸς οὗ καὶ μητρὸς ἥς. The poet might have used ὧν, but his mind dwelt on Helen; this being especially applicable to her.

543. δαίσασθαι (δαίνυμαι, δαίω) is expegetical. *Had Hades any desire for my children more than for his, to feed upon them?*

545. Μενέλεω δ' ἐνῆν. The full sentence would be ἐνῆν δ' ἐν αὐτῷ πόθος τῶν Μενέλεω παίδων.

557. ἐξήρχεις με λόγοις. Mt. § 423, Obs. "Sometimes, especially in the poets, verbs, which of themselves cannot govern an accusative, take that case on account of the active sense which lies in them," i. e. through their connexion with some other word. ἐξήρχεις λόγοις together contain the active idea of *addressing first*. Comp. Eurip. Androm. 1201 (1199), cited by Mt., δεσπέταν γόοις κατάρξω, i. e. *I will begin to lament my master*.

564. τὰ πολλὰ πνεύματα, "*multos illos ventos, qui flabant, vel qui flare solent. Hoc postremum cum natura Euripi*" (i. e. the strait between Eubœa and the main land in which Aulis lay), "*qui locus, si quis alius, ventosus est.*" Herm.

568, 569. κατὰ σφαγάς, *in cæde*, Brunck. According to Mt. § 581, κατὰ here means *on account of*. Herm. writes κατασφαγάς in one word, following ἐκκομπάσας, which, like κομπάζω, may take an accusative or a dative with ἐπί. — "ἔπος τι, dicit, quia veretur repetere dictum illud, ut impium." Herm. βάλλειν ἔπος is like ῥίπτειν ἔπος. Comp. Alcest. 680.

589, 590. εὐσεβεῖς. Schol. min. ἐννόμους, ἡγουν ἐξ ἐννόμου γάμου; and so Brunck, *legitimos*. But the ordinary sense seems to be retained here, and there is a contrast with παλαμναῖοι of v. 587. ἐξ εὐσεβῶν, i. e. of Agamemnon. — ἐκβαλοῦς' ἔχεις, *hast cast off*, or treated with entire neglect. Comp. CEd. R. 611, φίλον ἐκβαλεῖν.

594. γαμεῖσθαι is said of the woman contracting marriage; γαμεῖν of the man.

596. ἥ πᾶσαν ἱς γλώσσαν. ἰέναι γλώσσαν, like ἰέναι στόμα in CEd. Col. 132, is figuratively used for ἰέναι φωνήν. πᾶσαν here denotes the constant repetition of the charge.

600. τοῦ τε συννόμου, *and from thy mate*. This word, which properly denotes *feeding together*, as in Philoct. 1436, is here used in speaking of a *husband*, and in Œd. Col. 340. of a *sister*.

603. μιάστωρ, properly, *one who pollutes*, who by crime, especially murder, causes pollution to others. Œd. R. 353. Hence *a man stained with blood*, as in 275 supra. But here the word denotes an *avenger of blood*, and it is thus used also concerning a slain man who torments his murderer, Eurip. Med. 1371, and an avenging spirit or fiend. ἀλαστώρ and παλαμναῖος also unite these two ideas of the criminal and the avenger. The avenger wrought murder, and was polluted, until he obtained purification.

610, 611. εἰ, *whether*. — ξύνεστι. The subject of this verb is μένος, according to the Schol., sc. μένος ξ. αὐτῇ, but Electra, according to Herm., sc. Ἡ. ξύνεστι μένει. Either is admissible. Comp. 600, and Antig. 372. — τοῦδε refers to the foregoing clause.

614. Here and in Œd. Col. 751, τηλικούτος is used as a feminine for τηλικαύτη. These are the most remarkable instances of poetic license, in regard to the common gender of adjectives.

626. θράσους τοῦδε οὐκ ἀλύξεις. Here Electra's impudence is conceived of as pursuing her, and as overtaking her when she suffers for it. The Hebrews said, "your iniquity shall find you out," with the same figure.

628. πρὸς ὄργην ἐκφέρει, *you burst into a passion*. Comp. this verb in Alcest. 601.

630. The sense is, *wilt thou not then let me even sacrifice in silence*. οὐδέ pertains to θῦσαι. — ὑπὸ denotes accompaniment, as in 711, χαλκῆς ὑπὸ αἰλπιγγοῦ ᾗσαν, *they started at the sound of a brazen trumpet*. — εὐφημος βοή signifies properly, *a cry or voice of good omen*; but, as almost any expression during sacred rites might be of bad omen, and silence was of good, εὐφήμος ἔστω, εὐφημίῳ, εὐστομ' ἔχε (Philoct. 201), and the like, came to include *silence*, and by a singular fate of words this meaning predominated.

632. θῦε is used, and not θύσον, because the sense is not simply *sacrifice*, but *be sacrificing, sacrifice away*. The sacrifices were bloodless. See v. 635.

635. ἀνακτι τῷδ'. By this is meant a statue or altar of Apollo, in the shape of a conical pillar standing before the door. Comp. Œd. R. 919. The usage of these pillars prevailed especially in the states of Doric descent.

636. ἀνάσχω εὐχάς. The use of ἀνέχειν with εὐχήν, *to offer a vow or prayer*, seems to be derived from holding up the hands on such occasions; = ἀνέχειν χεῖρας εὐχόμενον. So ἐμβάλλειν χειρὸς πῖστιν, Philoct. 813, *to pledge faith with the hand*, comes from putting the hand in another's hand in pledge of any thing, in which sense ἐμβάλλειν χεῖρα is found, Trachin. 1181.

638. "Recte monet Musgravius, βάζειν κεκρυμμένην non de submissa voce, sed de *ambiguitate et obscuritate dictorum intelligi debere*." Herm. And so διισσῶν ὀνείρων is to be understood.

643. ὦδε, i. e. when I use such obscure expressions.

646. εἰ πέφηνεν ἐσθλά, *if they have appeared, or are come betokening good*. — δὸς τελεσφόρα, *give them to me fulfilled*, sc. grant the fulfilment of them.

651. ἀμφέπειν depends on δός to be supplied from its opposite μὴ ἐφῆς of the previous sentence.

653. εὐημεροῦσαν is to be taken with ξυνοῦσαν φίλοις, *living in prosperity with my friends*. — τέκνων is for τέκνοις, being attracted to its relative. Comp. Alcest. 523.

660. Just as the prayer was finished, it seemed to be fulfilled. Human ignorance and guilt, having lost all faith in eternal justice, now triumph, and are certain of final impunity; but divine wisdom deceives, and by deceiving ruins them at the acme of hope. There is a striking scene of the same kind in Œd. R. 945, et seq., where Jocasta openly contemns the oracles of the Gods as being false, which in a few minutes assert their truth, and involve her and her husband in utter ruin. — The Schol. observes that the old man here avoids the extremes of pity and gladness, acting

the part of an indifferent stranger. He also remarks, that the poet was happy in making Electra and Clytemnestra hear the news together, that the story might not be told twice, and that the feelings of both might be shown together.

663, 664. The sense is, *am I right also in again guessing that this is his wife?* κυρεῖν here means, *to hit the mark, reach the truth.* Comp. Æsch. Suppl. 584 (589), καὶ τὸδ' ἂν γένος λέγων ἐξ Ἐπάφου κυρήσαις, *you would be right in pronouncing us sprung from Epaphus.* τυγχάνω is similarly used in Philoct. 223. — For πρέπει, *she appears*, see Alcest. 512.

668. ἔδεξάμην τὸ θεῖον, *accepti omen.* I receive what was said, as betokening a happy answer to my prayer. The aorist ἔδεξάμην narrates what were her feelings the moment before, when the other was pronouncing the words of good omen.

676. For the participle θανόντα following λέγω, comp. Mt. § 569, 5. ἀγγέλλω is so used in 1443, 1452. Usually the infinitive, or the participle with ὡς, occurs in such cases. — Another reading of considerable authority for πάλαι λέγω is τότ' ἐννέπω. For νῦν τε καὶ πάλαι, comp. Antig. 181. For νῦν τε καὶ τότε, v. 907 *infra*. The present tense includes the past in such cases; and usually is found even with πάλαι alone.

682. πρόσχημα governs the two genitives in different relations. The sense is the same as if ἀγῶνα stood in apposition with it: *the games, the honor of Greece.* Or, as Herm. explains it, ἀγῶνα takes the place of an adj. = ἀγωνιστικόν. See v. 19. — “ἄθλων χάριν dicit, quia non spectatum sed certatum venerat Orestes.” Herm. i. e. ἀγών here denotes the games as an institution and an assemblage; ἄθλα as a series of contests. — Some make Ἑλλάδος an adjective; others take ἀγῶνος with the ensuing, as governing ἄθλων. Comp. 699.

684. δρόμον. Several MSS. have δρόμου, which Herm. adopts, supplying κρῖναι from the next clause. The Olympic, and probably the Pythian games began with the stadium race.

686. The sense is, *equalling the end of the race with his form*, i. e. closing the race, by gaining the victory, with a brilliancy corresponding to his personal appearance. See Pind. (Nem. 3, 32) says of an athlete *ὦν καλός, ἔρδων τ' ἐσπίατα μορφοῦ*. There is allusion to *λαμπρός* of v. 685, and *φύσις* = *εἶδος*. Several Scholl. gave this sense to this not obscure passage. But Musgrave conjectured *τῇ φρεσὶ*, i. e. *ἀφίσει* (= *βαλβίδι*, *carceribus*), which most critics since have received, although not agreed as to the meaning of the passage. According to Brunck, *equalling the close of the race with the start* is hyperbolical language, denoting *going through the course in an instant*, which is flat and forced. According to Hermann, the expression means, *going back to where he set out*, which, he says, is a very plain description of the *diakulus*.

691. All the MSS. have *δρόμων διαύλων πεντάεθλ'*, which is altered by Porson into *δρόμων διαύλων ἄθλ' ἀπερομύζονται*. Herm. considers *πεντάεθλα* as put by attraction for the genitive, but does not say how the genitives of this line are governed. *πεντάεθλ' ἄ* makes the measure harsh, and the form, *ἄεθλον* for *ἄθλον*, is unattic. The Pentathlon again seems to have taken place on the second day, after the horse-race. Hence the text follows Porson's conjecture.

697. *δύναιτο* has an indefinite subject, e. g. *τις*. Comp. for the thought, *Œd. Col. 252*.

698, 699. *ἱππικῶν*, sc. *ἄθλων*, which word, or *ἱερά*, is understood in *τὰ Ὀλύμπια, τὰ Πύθια*. — *ῥαχύνους*, relating to swiftness of foot.

702. *ἄρμάτων* for *ἵππων*, by metonymy. See *Alcest. 67*. — By *Αἰβυες*, the Greeks of Cyrene in Libya are meant, who also colonized and possessed the neighbouring town of Barca (v. 727). Their skill in horsemanship is abundantly shown by several of Pindar's Odes. They were the first Greeks who drove four horses abreast (*Herodot. 4. 169*). Comp. *Casaub. on Athen. 3. Cap. 22*. But Cyrene was founded long after the time of Orestes.

706. The Ænians were a Hellenic tribe, dwelling on Mount Ceta, and therefore called also Cētai.

708. δέκατον ἐκπληρῶν ὄχον, "numerus decem curruum curru suo implens, i. e. ordine decimus." Herm.

710. αὐτοὺς κλήροις ἔπηλαν, literally, *cast them by lot*, i. e. by casting lots assigned them their place. The proper object of πάλειν is κλήρους, which being omitted, the verb alone came to mean to cast lots, and by consequence, in an active sense, to allot, or assign by lot. — ὑπὸ σάλπιγγος. See 630.

713. ἐν. Herm. says, that the adverbial *ἐν* corresponds with *simul* only in the sense of *therewith*, or *besides*, and not in that of *thereupon*, and therefore reads *ἐν* in this passage. As *ἐν τούτοις* has the meaning of *at the time of these things*, as well as that of *amid* or *together with these things*, why may not *ἐν* alone have both acceptations.

715, 716. φορεῖθ' — φείδοντ' are here written without a coronis. Upon the question, whether elision takes place, or the augment is omitted, see Mt. § 160.

717. χνόας Suidas defines by σύριγγας. The latter, he adds, "is the part of the axle inserted into the hole of the wheel. And the hole of the wheel itself is also so called." The first signification obtains here: comp. 745. Perhaps σύριγξ properly denoted *the hole*, χνόη, *the end of the axle*, πλήμνη, χοιρίκη, *the nave of the wheel*; but they are more or less confounded.

719. Brunck cites Virg. Georg. 3. 111. "Humescent spumis flatuque sequentum."

720 – 722. ἐσχάτην στήλην, *the last pillar*, the meta around which the charioteers turned. The spina, which ran a little obliquely near the middle of the Roman circus, was wanting in the Greek hippodrome. — ἔχων ὑπό, *driving towards*; properly, keeping his horses in the direction of, guiding them towards. ἔπνοος is to be supplied, as in several similar phrases; in others ῥῆα is understood. ὑπό, with verbs of motion, properly denotes, *direction under*, and the noun which it governs is an elevated object. ἀντήν here contrasts



the pillar itself with its neighbourhood, and may be translated with *ὑπό*, *directly under, directly towards*. — The next line is fully explained in the note on Antig. 138–140.

724. ἄστομοι. Schol. σκληρόστομοι, and so Suidas.

725, 726. βία φέρουσιν. Comp. Eurip. Hippolyt. 1224. “βία φέρειν, vel uno verbo ἐκφέρειν dicitur equus, qui, frenis non parens, effuso cursu, rectorem aufert.” Herm. — ἐκ δ’ ὑποστροφῆς can only mean, according to Herm., *post flexum*, or *iterato, rursus*. He joins it with τελοῦντες in the latter sense, in which case it is nearly expletive. It may be rendered *on or after turning round*, and be joined with συμπαλῶσαι. — τελοῦντες. The gender of this word is determined by ἵπποι, which the poet had in his mind, and which is both masculine and feminine in this narration. But Brunck and others make it a nominative absolute, understanding it of the charioteers. — The sixth and seventh courses are mentioned to show that the horses of the Ænidian began to be refractory in the sixth, and were now performing the seventh, when the disaster took place. It is natural to suppose that these horses came transversely into collision with the other chariot, when it was doubling the meta. — On one occasion (Pind. Pyth. 5. 65) forty chariots were broken.

731–733. The Attic poets omit no occasion of glorifying their countrymen. — ἀνακωχεύειν, according to Suidas, “is properly used, when, in a storm at sea, men take in the sails, and toss upon the spot where they are, without trying to make head against the wind.” But here it answers to ἀνασειράζειν, to *rein back or in*. — παγελίς, *letting pass*.

734. “Verba Sophoclis duas admittunt interpretationes, unam, quæ Monkio placuit: *postremus quidem vehebatur, sed cohibebat equos, ut qui in fine spem repositam haberet*. In qua tamen insolentius dictum videtur ὑστέρας ἔχειν τὰς πώλους, *retinere equos ut posteriores sint*. Altera interpretatio, et ea mihi quidem verior videtur, hæc est, qua δὲ non ad ὑστέρας ἔχων πώλους, sed ad τῷ τέλει πλῆσιν φέρων referatur: *posterior quidem vehebatur Orestes, sed, quum minus validos*

*equos haberet, in fine ponens fiduciam.* Ita ut statuam facit Homerus, quem imitatus est Sophocles (Iliad xxiii. 319)."

Herm. But the interpretation of Monk is to be preferred, because the local sense of ὑστέριος forces itself upon the mind. — ἔσχατος, not *outmost*, but *furthest behind*. The Athenian had escaped the general disaster by reining his horses in, and turning outwards; Orestes, by being behind.

736. "Interpres ὁ δὲ de Oreste, νῦν de Atheniensi intelligunt. At sic nemo non ἐκείνον potius quam νῦν dici expectaret. Νῦν enim de eo dici necesse est, de quo potissimum sermo est. Atqui is est Orestes." Herm. If so, the Athenian, who, though he had been ahead of Orestes, yet by drawing aside had receded from the meta, made an attempt to reach the meta before him; in so doing he brought his horses abreast of those of Orestes.

738. διώκει, *pushes on*: ἵππους is to be supplied.

741. The courses were twelve in all. Pind. Pyth. 5. 45. — Take ἀσφαλεῖς with ὠρθοῦτο, = ἀσφαλῶς, or ὥστε α. εἶναι. — ὠρθοῦθ', *he passed straight onwards through* the courses. — ἐξ is used because his action of driving proceeded out of, or exerted itself from, the chariot. — ὀρθῶς — ὀρθῶν. Comp. Antig. 1266.

747. τμητοῖς ἱμάσι. See 863, and comp. Eurip. Hippolyt. 1245. — πίπτοντος πίδα. πίπτειν is not very often followed by a dative of that which is fallen upon or into, without a preposition. Comp. Eurip. Orest. 88, δαμνίοις πέπτωκε. Æsch. Choëph. 47, πεσόντος αἵματος πίδα.

749. στρατός, *the assembly*. This word, which originally denoted a body of men spread out or encamped (from the root of στρώννυμι, *sterno* — *stratum*), is often used, especially by Æschylus, as a synonym of λεώς. In the Iliad λεώς itself denotes the troops, especially the infantry.

750, 751. For the form of this sentence, see the note on Alcest. 948. οἶα — οἶα may be translated as if they were οἷ τοιαῦτα — τοιαῦτα. Comp. Alcest. 144. ἀνολολύζειν takes an accusative of the person, like βοᾶν (Alcest. 235) and other verbs of crying and groaning; as implying pity.

We have also ἀνολλούζειν βοήν, Eurip. Troad. 1000, like βοᾶν βοήν; and ἀνολολύζειν Θήβας, *to fill Thebes with shouts and cries, personare Thebas*, Bacchæ 24.

754. κατασχεθόντες is accented as an aorist participle, being clearly such in sense. Comp. Prometh. 16.

757. κήαντες. So most MSS., but those which follow the recension of Triclinius, read κελαντες; and this Buttm. (Largest Gram. 2. 161) regards as the genuine epic form. Erfurdt and Herm. read κέαντες, as being more Attic.

758. σποδοῦ qualifies σῶμα, as an adjective would. The sense is, *a body reduced to miserable ashes*. See v. 19, and comp. v. 58.

760. ἐκλάχοι is a reading of superior authority to ἐκλάχη. The optative may be referred to the beginning of the action of φέρονσιν, which includes the time when the messenger left the place, or, as Herm. says; it is said *ex mente illorum qui afferant cineres*.

762. τοῖς δ' ἰδοῦσιν, οἱ περ εἶδομεν, *spectatoribus, scilicet nobis qui vidimus*. Schaef. The last words are added, as an epexegetical after-thought, to show that he was one of the witnesses.

765. πρόφθιζον. See 512.

766. After τί ταῦτα only a comma is to be put; two clauses (viz. τί ταῦτα λέγω, and πότερον εὐτυχῇ λέγω,) being condensed into one. Comp. Alcest. 675.

770. δεινὸν ἐστίν, *has a very great influence*.

771. For the use of the masculine singular here, comp. Antig. 455. — ὧν τέκῃ for ὧν ἄν τ., as Monk remarks.

774. θανόντος — ὅστις, *of his having died, who*. For this construction of the participle, see the note on Prometheus.

780. ἐξ ἡμέρας, *after it was day*, as ἅμα ἡμέρᾳ means *at daybreak*.

781. The sense is, *coming time always led me along* (the path of life) *as though I should die*; i. e. I lived in constant dread of being killed at some near future time. — Sophocles has wisely painted the mother's love, and the murderer's dread of wrath, as existing together in Clytemnestra's mind. As the two feelings are contrary, her joy at this news is not

excessive. She feels (768), that her very deliverance from the fear of vengeance is attended with a sting.

783. *νῦν δέ* is repeated in 786. A double parenthesis intervenes, suggested by *νῦν*, and by *τῆσδε*.

785, 786. *ἐκπίνουσα*. Comp. Antig. 532. — *νῦν δέ*. The sense is, *But now we shall pass our days in quiet, I think (now), as far as this one's threats are concerned.*

792, 793. Schaefer joins *τοῦ θανάτου* with *ἄκουε*, and places a comma after *Νέμεσι*, in which case *ὦν* of the next line is masculine. But, as Herm. says, to conceive of Orestes invoking Nemesis is forced, while it is natural that Electra should call upon the Goddess to hear her mother's proud taunts. *Νέμεσις θανάτου* is like *Ἐρινὺς πατρός*, CEd. Col. 1434. — *ὦν δέ*, *what she ought to hear*, alludes to Clytemnestra's prayers, that the proud threats of Orestes might meet with retribution.

795. *τάδε* = *ταύτην τὴν εὐτυχίαν*. — In the next line *οὐχ ὅπως* is elliptical for *οὐ λέγω* or *οὐκ ἐρῶ ὅπως*, and answers to our *not that*. — Monk takes 795 as a question.

797. *ἦκοις ἄν* — *εἰ ἔπαυσας*. Here *εἰ* with the indic. takes the opt. with *ἄν* in the apodosis; a past action being the condition, and a possible present effect the consequence. See Mt. § 524, 2, 2. The sense is, *if you have made her to cease, — it can be said that you are come.* — *ἔπαυσας* is used with allusion to the same verb in the previous lines.

800. Two MSS. have *κατ' ἀξίαν*, and several critics write *καταξί' ἄν*, since *ἄν* is necessary in this line. But Herm. says, "nihil hic solæcismi, sed recte omnia. Intelligitur enim particula ex prægressis verbis pædagogi."

816. *ἀρά μοι καλῶς ἔχει* is, perhaps, said with allusion to 790, 791.

818. *ξύνοικος* (sc. *αὐτοῖς*) *ἔσοµ'*. The text is suspicious here, as the elision of the verbal ending *αι*, by the tragic poets, is very doubtful. Dawes transposed: *ἔσομαι ξύνοικος*. Herm. reads *ἔσειµ'*.

819. "*παρεῖσ' ἐµαντήν* conjungendum cum *τῇδε πύλῃ*, *ad hasce fores me ipsu permittens*, i. e. *mei copiam faciens*

ad quodvis malum mihi inferendum." Herm. Brunck's *prostrata* comes nearer to the sense of this phrase, which means either *throwing myself down*, or *abandoning myself*, *negligently casting myself*.

826. κρύπτουσιν. Suid. οὐκ ἄγουσιν εἰς φῶς. But Herm., after Monk, takes this word in its neuter sense, *latent*.

833. ἐλπίδ' ὑπολείψ. By the words of 828, 830, the chorus implied that it retained some hope for Electra. Her entire despair and dejection show that she could not have uttered 823 - 826, which are given to her by Brunck. — μηδὲν μέγ' αὖθις is to be taken in the sense which a gloss cited by Brunck gives to it, μηδὲν ἀπρεπὲς εἰς τοὺς θεοὺς εἰπεῖς.

836 - 848. The chorus alludes to a case similar to that of Agamemnon, in which a bad wife suffered divine vengeance. Amphiaraus, knowing that he should die if he joined the expedition against Thebes, hid himself, but was betrayed by his wife Eriphyle for the sake of a golden necklace. His son Alcmaeon avenged his death upon Eriphyle. Incidentally his honor in the world below is brought forward as a comforting thought. Electra denies that the cases are parallel, since he had a son to avenge him, but Agamemnon has none. — κρυφθέντα χρυσοδέτοις ἔρκεσι γυναικῶν. After γυναικῶν in the MSS. ἀπάταισι is read; but it injures the measure, and is obviously a gloss upon ἔρκεσι. — κρυφθέντα alludes to the earth's opening and swallowing Amphiaraus alive. — ἔρκεσι, *snare*s, the fraud used to discover his hiding-place. So Herm. But if this be the sense, χρυσοδέτοις must depart widely from its usual meaning, and denote *practised for gold*, *bribed*. Hence it is better to understand ἔρκεσι of the necklace given to Eriphyle, inasmuch as it was a *snare* to her, and led her to betray him. In the Choëph. 608, Æschylus mentions another woman, Scylla of Megara, who destroyed her father, χρυσεοδμήτοιςιν ὄρμοις πιθήσασα δώροισι Μίνα. Sophocles seems to have had the passage in his mind when he wrote these lines. — πάμπυχος ἀνάσσει. One Schol. πασῶν ψυχῶν ἀνάσσει. And

so Mt. § 446, 8, Herm., and others. Brunck on *Æsch.* Pers. 677 (691), says; "Veterum opinio erat reges, qui virtute et factis excelluissent, apud inferos magna in dignitate esse, imperiumque in mortuorum simulacra, seu animas, exercere." Comp. *Odyss.* xi. 484, cited by Brunck, and see Blomf. on Persæ, ubi supra (697 of his ed.). In a frag. Eurip. has *χθονίων Αἰδη μετέχεις ἀρχῆς*; and in *Alcest.* 746, is a somewhat similar thought. The Schol. also defines *πάμφυχος* by *ἀθάνατος* and by *διασώσας πᾶσαν τὴν ἑαυτοῦ ψυχὴν*, i. e. *possessed of full vitality*, unlike the half-alive shades of the deceased. This last sense Passow prefers. — *ὀλοὰ γάρ.* *ὀλόη* has here a passive sense, *perdita*. The chorus began to say: *for the ruined woman* —; but Electra in a question anticipates what was intended to be said: *was slain?* (do you mean?) — *μυλέτωρ.* Suid. *ὁ ἐπιμελούμενος, ὁ τιμωρὸς τοῦ πατρὸς.* — *τὸν ἐν πίνθει*, sc. *ὄντα* = *τὸν πενθούμενον*.

849–859. *δειλαία δειλαίων* = *δειλαιότητα*. Similar superlative phrases are *ἄρξῃτ' ἀρξήτων*, *Ced. R.* 465, *ἔσχατ' ἐσχάτων*, *Philoct.* 65. — *κυρεῖς*, sc. *οὔσα*. See *Antig.* 487. — In v. 852, Hermann's emendation, *αἰῶνι* for *ἀχίων*, appears in the text, without which both metre and sense are embarrassed. Musgrave had conjectured *αἰκίων*; but the adjectives can hardly be used substantively here unaccompanied by an article. *παμμήνη* = *πᾶσι μῆσι*, *perpetual*. Comp. *Antig.* 607, 608. *πανσύρτω πολλῶν δεινῶν στυγῶν τε* = *σύροντι παμπόλλα δεινὰ καὶ στυγνά*. Electra says, *I also am aware, too well aware of this, in a life which for ever draws along with it a flood of miseries and calamities.* — In 855–859, the sense is, *draw me no longer aside* (so. from grief,) *when I have no more with me one sprung from a common sire, and noble-born, whom I had hoped for, as my helper.* *ἀρωγοὶ ἐλπίδων* may be resolved, according to Herm., into *ἐλπισθέντες ἀρωγοί*. Comp. v. 19. The epithets properly belong to *ἀρωγοί*: for the poetic license in joining them with *ἐλπίδων*, see *Antig.* 794. There is another reading in the Schol., *ἀρωγαί*; which Musgrave and Hermann

prefer; and with which ἐλπίδων denotes *object of hope*, *person hoped for*.

861–864. The preceding words are to be supplied: ἔφν μόρος πᾶσι θνητοῖς οὕτως ὡς κείνῳ; — χαλαργός is from χηλή = ὀπλόν poetically, and ἀργός = ταχύς. Comp. ὠκύπους ἄγών, v. 699. — ὀλκοῖς, reins (from ἔλκω, as ἐντήρ from ῥύομαι), = ἱμᾶσι of 747. — τμητοῖς, cut, made by cutting strips of leather. — ἐγκύρσαι is the subject of ἔφν, and μόρος its predicate. — ἄσκοπος, “*cujus finem conspiciere non possumus, immensa*. Sic ἄσκοπος χρόνος in Trachin. 246.” Herm.

871–874. τοι, *profecto*. Herm. Brunck altered this into σοι. — διώκομαι, *propere*. Brunck’s translation; and so Passow, who considers it as in the middle. But then διώκομαι — σὺν τάχει μολεῖν is tautological. With the passive, we have the sense, *I am driven on by pleasure*; and thus both clauses have their full share of meaning.

882. ἐκείνῳ ὡς παρόντι νῶν Matthiæ regards as a case of the accusative absolute with ὡς, the sense being, *on the ground that, or because I know that, he is present*. Elmsley supplies εἰδυῖα, ὁρῶσα, or some similar participle (note on Heraclid. 693). λέγω, however, may be easily supplied from the preceding clause; and the construction is like λέγουσιν ἡμᾶς ὡς ὀλωλότας, which Mt. § 569, cites from Æsch. Agam. 683. Dindorf reads νῶ instead of νῶν = νόει, which latter word is found in several MSS. — νῶν, *for us both*, seems to allude to *thine own evils and mine*, v. 880.

885. ἐμοῦ τε κοῦκ ἄλλου. “*Videntur Græci illo τε καὶ interdum usi esse, ubi, si severius rem expendas, non erat admitendum*. Simillimum est βλα τε κοῦκ ἐκείν in CEd. Col. 985, τρεῖς τε καὶ δέκα apud Pind. Olymp. 1. 127.” Herm. Comp. Mt. § 626.

888. ἀνηκίστῳ, *careless*. thence *ruinous*: here used with πυρῇ, a fire or fever of joy, and with χαρά, Ajax 52. The word is here used perhaps to denote that which ruins by maddening the brain, or by the bitter disappointment which must follow.

894. ὁρῶ ἐξ ἄκρας κολώνης is for ὁρῶ ἐκ' ἄκρας κολώνης. Comp. v. 901 *infra*, Alcest. 836. And in the same way verbs of sight often adopt adverbs of motion instead of those of rest. See v. 1429. In this mode of speaking, the sight or image proceeding from the object, and not the sensation, was thought of. ὁρῶ ἐκ is, *I have a sight, I receive an impression of sight, proceeding from.*

895. πηγᾶς = χοᾶς, as in CEd. Col. 479. — περιστοιχῇ governs ἀνθρώπων, perhaps, by the force of the noun στέφος or στέμμα implied in it. But see Mt. § 345.

901. νεωρῇ τετμημένον. She would know that it was *freshly cut*, by not having seen it before.

903. σύνηθες ὄμμα, *species animo obversari solita*. Herm.

905. οὐ δυσφημῶ, *I utter no word*. See v. 630.

911. πρὸς θεοὺς = πρὸς ναοὺς τῶν θεῶν. Comp. Antig.

199. M. Letronne has collected a number of examples of θεός so used, in his "Recherches pour servir à l'hist. de l'Egypt," 468, 469.

914. ἐλάνθανεν for ἐλάνθανεν ἄν. For the omission of ἄν see Alcest. 901.

915. ἐπιτίμια is here taken for *marks of honor* conferred upon Agamemnon; = ἀγλαΐσματα, 908.

917. αὐτός. The MSS. have αὐτός here, which Buttm. on Philoct. 119, and Wex on Antig. 929 (917), defend. The former asserts that the tragic poets use αὐτός in the sense of *idem* for ὁ αὐτός. The latter says, that αὐτός is employed, when a person is conceived of as he is, and as opposed to a change of his nature; but ὁ αὐτός, when he is opposed to another subject. Thus οὐκ αὐτὸς δαίμων in the present instance should mean, not a *different δαίμων*, but a *δαίμων with a different nature* or character. But this is at variance with the fact, that when a man's fortune changed, he was said to have another δαίμων, and *vice versâ*. Comp. Alcest. 913, μεταπίπτοντος δαίμονος, frag. Eurip. incert. (68, ed. Matth.) "a prosperous man ought not to think ἔξιν τὸν αὐτὸν δαίμον' εἶσαι." Matthiæ (in the Addend. to Eurip. Hippolyt. Vol. vii. 502) has refuted Buttmann's view at large, with his usual



good sense, and has brought Herm. round to his and the old opinion, that *αὐτός* is never *idem*. Herm. says, on Antig. 920 (third ed.), "*αὐτός ipse* adjectivum est, quo quis ab suis distinguitur, i. e. ab rebus omnibus quæ cum ipso conjunctæ sunt. ὁ *αὐτός* autem, *idem*, nomen est, quo quis in diversis rebus a se ipse non diversus esse significatur." In some instances it may be difficult to say whether *αὐτός* or ὁ *αὐτός* (*αὐτός*) is to be read.

922. ὅποι γῆς. "Proprie dici debebat ὅπου γῆς, et ὅποι γνώμης, sed per attractionem bis dixit ὅποι." Herm. If this be so, φέρει, by Zeugma, supplies the place of εἰ with ὅποι γῆς.

939. λύειν βάρος here is not to *alleviate*, *lighten the weight* of suffering, in which sense λύειν μελεδήματα, λυσιπνοος, etc., are used; but to *unbind*, by unbinding to *remove the weight*.

949. τις, not φίλων, but παρουσία φίλων, which is the same as παρὼν φίλος. Comp. Alcest. 606.

950. λειψιμεθον. Elms. on Aristoph. Acharn. 733 (698, ed. Bekker), thinks that the Alexandrine grammarians invented the first person dual; of which, Iliad xxiii. 485, Soph. Philoct. 1079, and the present line, — all of them easily altered, — afford the only instances which he has noticed in the Greek writers, except two in a line of Pompeianus, — a hunter of rare words cited by Athenæus. This last circumstance rather favors the early existence of such a form, as Buttm. (Large Gram. 2, 419), remarks. Nor is it credible, that the grammarians, if they invented this form, should have been so modest as to insert it in only three places of the Classic writers. On the other hand, its disuse accords with a class of facts relating to the disappearance of the dual from a number of languages.

951. βιω, θάλλοντά τ', i. e. ἐν βίῳ ὄντα θάλλοντά τε, = ζῶντα καὶ θάλλοντα of Trachin. 235.

958. Monk and Herm. remark, that ποῖ belongs to βλέψασα; the construction being, ποῖ, εἰς τιν' ἐλπιδὼν βλέψασα, μενεῖς ῥάθυμος.

962. For the change in case from ἐστειρημένη to γηράσκου-

σαν comp. Mt. § 536. Both constructions are common; the dative taking the case of a previous noun, and the accusative that of the subject of the infinitive. In the present case the accusative was convenient in order to avoid hiatus.

969. οἷσει εὐσέβειαν. See Alcest. 1093.

971. καλεῖ is in the future middle with a passive sense.

972. ὁρᾶν πρὸς τι signifies, *to look with inclination or favor towards any thing*. See Schaefer on Dionys. de Comp. Verb., p. 143.

977. Masculine pronouns, adjectives, and participles are often taken with feminines dual, or refer to them, as in 1003, 1006. But here the noun is masculine, used instead of the feminine, according to Mt. § 436.

979. εὖ βεβηκόσιν, *living in prosperity*, being in a prosperous course of life. Comp. Œd. Col. 1695, οὗτοι κατὰ μεμπι' ἔβητον, *you are not badly off*.

980. "Recte Musgravius, (Eurip. Androm. 221,) προυστήτην φόνου interpretatur administrarunt cædem." Herm.

1000. Comp. Philoct. 259, τέθηλε, καὶ μὲν μείζον ἔρχεται.

1002. ἄλυπος ἄτης, *without suffering harm, without harm*. Comp. ἄλυπος γήρως, *without the grief of old age, without old age*, Œd. Col. 1519, cited by Schaefer, Meletem. p. 79. Adjective compounds of α privative often differ but little in meaning from ἄνευ.

1005. λύει = λυσιτελεῖ. In this sense it takes a dative elsewhere. Herm. accounts for the accusative here by a species of attraction, as the following verb takes that case; or by a *constructio ad sensum*, the meaning being the same as if ὠφελεῖ or some such verb had stood in this place. I see not why λύει may not be taken in the active sense of *freeing*, κακῶν being easily supplied. The sense is apposite: *to die ingloriously* (i. e., as the next lines show, to be put to a slow death of torture and ignominious treatment,) *in no degree frees us from our evils, nor benefits us*.

1009. Brunck, in his version, joins τὸ πᾶν with γένος. But it is rather to be taken with ὀλέσθαι, as an adverbial phrase. Comp., for the expression, Aristoph. Birds 1239.

ὅπως μή σου γένος πανώλεθρον | Διὸς μακέλλῃ πᾶν ἀναστρέψῃ  
 Αἰκη; and for the accumulation of words denoting destruction,  
 the formula of wishing destruction to one's self, ἐξώλης  
 ἀπολοίμην καὶ προώλης, Demosth. 395. 7, Reiske.

1011. The sense is, *and I will preserve what has been said secret and undone*, i. e. so that it shall remain secret, and nothing shall result from it. — σοι, *for thy sake*. — φυλάξομαι here adopts the meaning of the active. Comp. 1504, where the construction with an adjective is similar.

1013. ἀλλὰ τῷ χρόνῳ. Comp. the note on v. 411.

1015. πείθου. "Brunckii MS. C. πιθοῦ, quod ab illo, magis Atticum judicatum, receperunt Erf. et Schaef. — Est hic unus ex ridiculis illis Atticismis, quales plurimos hæc ætas procudit. πιθοῦ est *obedi*, quod est, statim mutari sententiam et fieri quod jubeat, volentis: πείθου autem, *sine tibi persuaderi*." Herm.

1018. ἐπηγγελλόμενῃ has the sense of *asking* here, according to Thomas Magister, cited by Brunck, but rather, according to others, of *bidding*, like our word *tell*.

1023. φύσιν here denotes spirit, λῆμα. She had the same spirit then, but her youthful mind was not equal to the task.

1028. καὶ requires that a clause should be supplied, such as ἀνέχομαι νῦν κλύουσα. The form of the expression ἀνέχομαι κλύουσα ὅταν εὖ λέγῃς is sarcastically accommodated to this suppressed clause, being instead of καὶ ἀκούσομαι simply. The sense is, *I hear you with patience now, and I shall hear you with patience also when you commend me*.

1033. μητρί — σῇ. "Hoc σῇ magna cum vi additum; matri te dignæ." Schaef.

1035. The sense is, *but then know at least to what a degree of baseness thou art trying to lead me*.

1037. τῷ σὺ δικάλῳ, *what you call just*. Comp. Antig. 573.

1040. ᾧ — κακῷ. See v. 163.

1044. ἐπαινήσεις ἐμέ, i. e. experience will bring you round to my opinion.

1052. οὐ μὴ μεθίψομαι. Elmsley, on CEd. Col. 177,

Medea 1120, and elsewhere, teaches that οὐ μή with the subjunctive denies, but with the future indicative forbids; and that in the latter case the verb and μή are to be taken together, while οὐ affects the whole sentence which is interrogative. Thus οὐ μή λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοί; means, *will you not not talk, but, etc., i. e. do not talk but.* He thinks οὐ μή elliptic for οὐ δεινὸν μή in all cases. There are several examples, which, he says, cannot be reconciled with this rule, one of which is the present; another, CEd. Col. 177; a third, Aristoph. Frogs 512. In these cases he alters the text, reading in the present line οὐ, *ubi*, with some MSS. A fourth example, Antig. 1042, (where μή cannot belong to τρέσας) he does not notice. Herm., on Elmsley's Medea (Opusc. 3. 236), agrees with him, as to the interrogative nature of certain sentences where οὐ μή with the future is found; but justly remarks, that the prohibitive force is confined to the *second persons* of futures, and is not owing to the nature of the tense. Thus, as οὐ μενεῖς; *will you not stay?* is closely allied to μεῖνον, so οὐ μή μενεῖς —; answers to μή μείνης. Matthiæ, in his Grammar, modifies Elmsley's views, but is quite confused, and erroneous in several points. Thus he regards v. 42 of this play as affording an instance of οὐ μή with a future; but μή is there confined to the subjunctive, and the future ὑποπιεύσουσι has only οὐ.

The following points seem to be clear. 1. οὐ μή with the subjunctive is elliptical for οὐ δεινὸν μή, or some similar phrase. Now, as words of fearing with μή are sometimes followed by a future indicative, so is it with οὐ μή thus elliptically used. The examples of this are rare, but not on that account to be condemned. 2. οὐ μή is sometimes not for οὐ δεινὸν μή, but οὐ affects the sentence, which is interrogative, and μή the verb. In all these cases, the verb is in the *second person* of the future. 3. The subjunctive with οὐ μή, and the future out of the second person deny; the second person of the future with οὐ μή, if the interrogation is resolved, answers to an imperative.

The distinction between οὐ μὴ μεθέψομαι and οὐ μὴ μετέσπασμαι is at most a slight one. Herm. (Opusc. 3. 188) says, that the subjunctive is used with regard to what we fear will happen at a certain or not distant time; the future indicative, with regard to what we fear will happen at an indefinite time. But the thing feared in 1029 is sufficiently indefinite, although we have οὐ μὴ πάθῃς, and definite in CEd. R. 1075, where we have δέδοιχ' ὅπως μὴ — ἀναβροχῇ.

1054. Triclinius understands τὸ θηρᾶσθαι κενά of Electra's taking counsel of her sister, by which nothing would be accomplished. *To pursue after things useless, she says, is the part of much folly.* This she would do, if she followed her sister's advice, which was in favor of groundless and useless conduct.

1058 – 1069. τοὺς ἄνωθεν = τοὺς ἐν αἰέρι. Comp. CEd. R. 965, τοὺς ἄνω κλάζοντας ὄρνις. ἄνωθεν is for ἄνω, perhaps on account of the verb of sight. See v. 894, and comp. Philoct. 28. — τροφῆς κηδομένους ἀφ' ὧν, *providing for the support of those from whom.* The filial piety of storks is alluded to. Comp. Aristoph. Birds 1353, cited by Musgrave, where Patralceas says, that he wishes to choke his father, and get all the estate. Pisthetærus replies,

“ But we the birds possess an ancient law,

Graven upon the pillars of the storks,

That, when the father stork all the young storklets

Has fed, and fitted them to fly abroad,

The young in turn are bound to feed the father.”

ὧν = ὧν ἄν. — εὐρωσι has the sense of the middle εὐρώνται.

— The chain of thought in the first eight lines of this strophe seems to be this: Why do we not act like birds in respecting our parents? But, although Chrysothemis shows this disrespect for her father's memory, they, the adulterers, shall not be long unpunished. — For the accusatives in 1063, 1064, see Antig. 758. — χθονία = ἰοῦσα ὑπὸ χθόνα, and βροτοῖσι seems to depend upon it, so that the sense is, *fame, which carriest news beneath the ground for mortals.* But Brunck and Herm. join φάμα βροτοῖσιν together, *mortalium fama.* — καταβόασον ὅπα. Comp. βοᾶν ἰωήν. Philoct. 216,

and the note on v. 750. — ἀχόρευτα, *sad, mournful*. So Eurip. Troad. 121, ἄϊας ἀχορεύτους.

1070 – 1081. The sense of the first four lines is, *that ere now the affairs of their house are at a bad pass, and, as to what concerns the children, the discord of the two is no longer settled in an amicable mode of life*. The first clause speaks of the prosperity of the adulterers; the second of the variance of the two sisters, which had now become more declared. “Prior pars enunciationis propter posteriorem addita est, hoc sensu, quum jam laborent ex odio domestico (i. e. Clytemnestræ et Ægisthi), accedere etiam rixas sororum.” Herm. — A syllable is wanting at the end of 1070: Herm., after Triclinius, adds δῆ. — διπλῇ φύλοπις is like ξύναιμον νῆκος, Antig. 793, or like ἀμφίλογον νῆκος, Id. 111. — σαλεύει, properly, *tosses at anchor upon the sea, is at the mercy of the storm*. — τὸν αἶλ, sc. χρόνον. — ἐλοῦσα furnishes the condition of the preceding line. The sense is, *ready to give up life* (for βλέπειν see v. 66.) *after destroying* (i. e. *if thereby she can destroy*.) *the two wretches*. Ἐρινός, in Trachin. 895, denotes *mischief, ruin*, here *author of mischief*, like ἄτη in Antig. 533. — εὐπατρὺς, *of a noble nature*. εὐγενής is often so used, e. g. in 257.

1082 – 1089. A syllable is wanting at the close of 1082. Herm. inserts γάρ. — ζῶν κακῶς, *by living basely*, not *rebus in adversis*, as Brunck has it. — ὥς, *quomodo*, i. e. *in conformity with this conduct of the good*. — “πάγκλαυτον αἰῶνα κοινόν, mortem dici recte vidit Erfurdcius, nec fieri potest, ut hæc alium sensum habeant.” Herm. Erfurdit cites from Phœniss. 1484. κοινῷ θανατῷ σκοτίαν αἰῶνα λαχόντων, where αἰῶνα seems to mean, *state of existence*, but Herm. renders the present phrase by *commune illatibile fatum*. — καθοπλίσασα τὸ μὴ καλόν. Schol., καταπολέμησασα τὸ αἰσχρὸν καὶ νικήσασα; Brunck, *profligato scelere, taking up arms against wickedness*. But as καθοπλίζειν elsewhere means *to arm*, Herm. interprets this clause, *scelus armans*, i. e. *provocans ad dimicationem*. — δύο φέρειν ἐν ᾧ λόγῳ, lit. *in order to obtain two things in one discourse*,

i. e. in order to acquire two titles both together, when she is spoken of; viz. *κεκλησθαι*, etc.

1091 – 1097. Herm. gives *τιῶν* for *τῶν* in 1091, his own conjecture, and *χειρί* for *χειρὶ* in 1090, from Eustathius. Dindorf, in both his edd., gives *ὑπόχειρ* in 1092 for *ὑπὸ χεῖρα* (*χέρα*, Erf. and Herm.) from a conjecture of Musgrave's and Hermann's. — *ἄριστα φερομένην* seems to be a phrase like *τὰ πρῶτα*, or *ἀριστιᾶ φέρεσθαι*, *to get the first prize*; and *ἄριστα τῶνδε (νομίμων)*, *the first prize for the observance of the laws*. Comp. Antig. 368, where *νόμους* means, *obedience to the laws*.

1098, 1099. *ὀρθά τε — ὀρθῶς δέ*. *δέ* is used instead of *τε*, because of the extreme frequency with which it occurs, after the same or a similar word in a second clause, as if *μὲν* and not *τε* had preceded. See Herm. on Ajax 823.

1101. *ἐνθα* for *ὅπου*. See Alcest. 785.

1102. *ἀζήμοις* has an active sense here. *He who told you has done you no harm*, sc. by misdirecting you.

1110. *τὴν σὴν κληδύνα*. See v. 1037.

1113. *φέροντες — κομίζομεν*, *we are bringing and have in charge*.

1115. *τοῦτ' ἐκεῖν' ἤδη σαφές*. "*τοῦτ' ἐκεῖνο* is a common phrase, in which *ἐκεῖνο* refers to something before said, or thought of, or to some familiar truth. It is followed by a sentence explanatory of *τοῦτο* without a connective particle." Mt. § 471. 11. I have placed a colon after *σαφές*. The earlier editions have a full stop; Hermann's and some other modern ones none, — without reason, as I think. Comp. Medea, 98.

1122. *ἀποδύρωμαι* is in the first aorist.

1125. *πρὸς αἵματος, φύσιν*: i. e. *οὐσα πρὸς αἵματος κατὰ φύσιν*. *φύσιν* is almost superfluous, as in v. 325.

1126. Aulus Gellius (7. 5,) relates, that a celebrated actor, Polus, performed the part of Electra in this play, after the death of a beloved son. "Igitur Polus," says he, "lugubri habitu Electræ indutus, ossa atque urnam a sepulcro tulit filii, et quasi Oresti amplexus, opplevit omnia non simulacris

neque incitamentis, sed luctu atque lamentis veris et spirantibus."

1127 - 1129. λοιπόν is best taken with μνημεῖον, and ψυχῆς in apposition with φιλτάτου ἀνθρώπων ἐμοί. — ἀπ' ἐλπίδων, "*secus ac speraveram*. οὐχ ὥνπερ. particula οὐχ abundanter posita cum attractione. Debebat enim dici καὶ οὐχ αἴσπερ ἐξέπεμπον." Herm.

1134. "ὅπως ἔκεισο non esse *ut jaceres* sed *ut jacuisses*, vix opus est hodie moneri." Herm. See Prometh. 157, 749.

1138 - 1141. If Pope's elegant lines, (which Monk also cites,)

"No friend's complaint, no kind domestic tear,  
Pleased thy pale ghost, or graced thy mournful bier :  
By foreign hands thy dying eyes were closed,  
By foreign hands thy decent limbs composed,"

are compared with these similar ones, Sophocles will be found to have the better in simplicity and tenderness. Instead of *pale ghost* we have τάλας, instead of *gracing the mournful bier*, and *decent limbs*, we have the natural expressions for the works of loved hands at the funeral. — ἐν is used to denote the instrument, because the body was in the hands of those who washed and buried it. — ἄθλιον βάρος. Comp. Alcest. 204.

1152. Erfurdt and Herm. put a colon after ἐγώ, and write σύ, because σοί "*intolerabili languore sædat hunc locum*."

1174. "Ut recte monet Monkius, ποῖ λόγων jungenda sunt; qui tamen addere debebat, ad eundem genitivum participium ἀμχανῶν referendum esse." Herm.

1176. Hermann writes but one interrogation mark in this line, taking πρὸς τί for πρὸς ὃ τι. Comp. CEd. R. 1144. It may be doubted, however, whether two short questions are not better suited to the excited state of Electra's feelings.

1181. ἀθίως, *without the gods' help*, in a state of desertion by them. Comp. CEd. R. 254, γῆς ὧδ' ἀκάρπως καὶ θίως ἐφθαμίνης, and 661, ἄθεος ὀλοίμην.

1183. τροφῆς, *mode of life*. So CEd. Col. 328.

1185. Orestes says: *how ignorant was I, as it seems, of y misfortunes!* i. e. I thought them great, but now find



them small in comparison to thine. So, I find, Erfurdt understands this passage. In the next line τοῦτο means his ignorance of his own evils. Any other explanation of this line would make him reveal himself too much, which for some time he avoids.

1187. ἐμπρέπουσαν πολλοῖς ἄλγτοι, not *shining amid sufferings* by reason of constancy and greatness of soul, as Passow explains this phrase, thus bringing in a circumstance foreign to the context, and about which Orestes could be supposed to know nothing, but *conspicuous for a multitude of sufferings*. ἐν in this compound denotes *amid*, i. e. *being environed with*. Comp., from a frag. of Sophocles, γυναικομίμοις ἐμπρέπεις ἐσθήμασιν, *thou art conspicuous for apparel imitating that of women* (literally, conspicuous in, i. e. being dressed in).

1191. πόθεν τοῦτο for πόθεν ἐστὶ τοῦτο ὃ, according to the idiom explained in the note on Alcest. 106.

1193. ἀνάγκη τῆδε προτρέπει, "hoc serviendi necessitate cogit. — ἀνάγκη προτρέπει idem est quod ἀναγκάζει: et quum ταῦτα dicere deberet, pronomen ad nomen ἀνάγκη accommodavit." Herm.

1194. ἕξοι seems here to be intransitive; something as the verb *to equal* in English has both the senses of *to make equal*, and *to be equal to*.

1195. λήμῃ βίον seems to mean, *ill treatment in regard to the mode of living*.

1200. The inconsistency between this verse and v. 130, must be laid to the account of Electra's excited feelings.

— Herm. writes γῆν — ποτέ, *now at last*. — γῆν = οὖν.

1201, 1202. ἄλγῶν. "Qui ἐποικτιρίζει, non continuo idem ἄλγεῖ. Sæpe enim commovemur *misericordia*, etiamsi non veniamus in societatem malorum." Schaefer. — συγγενὴς — ποθὲν, *a relative from any source*, i. e. *in any way*.

1203. τὸ τῶνδε εὐνὸν πάρα = αἶδε πάρεσιν εὐνοί.

1205. What is the poet's object in introducing these lines, where Orestes requires his sister to lay down the urn? Would there have been an ill omen in Electra's holding his

supposed ashes while he revealed himself? Or did he linger with the natural reluctance with which men enter upon the disclosure of something momentous, and thus guide the conversation to a point, where he could declare himself with greater ease, and more naturally?

1214. ἄξιμος τοῦ τεθνηκότος, *unworthy of the dead*, i. e. unfit to possess his ashes.

1217. πλὴν λόγῳ γ' ἡσκημένον, *except as artfully clothed in words*, = πλὴν λόγῳ, simply.

1224. ὃ φίλτατον φῶς. "Sic infra, v. 1354, ὃ φίλτατον φῶς, quod explicans poeta, statim addit ὃ μόνος σωτήρ δόμων. — Sed imprimis compares Odys. xvii. 41." Schaefer. But, if φῶς in the present verse answers to σωτήρ, meaning Orestes, how can he add, φίλτατον, συμμαρτυρῶ? It is taken here in the sense of σωτηρία, or of χάρις.

1225. μηκέτ' ἄλλοθεν πύθην, *inquire no more of any one else*, i. e. learn it from myself. Comp. CEd. Col. 1266.

1226. ὥς ἔχοις, *as mayest thou have*, as I wish thou mayest have.

1230. "συμφορά vox est mediā, quæ in utramque partem accipitur. — Alibi absque ullo ad bonam seu malam fortunam respectu, nihil aliud quam ἀπόβασιν significat." Brunck. Comp. ἐλπίς, ὄνειδος, τύχη.

1239. ὀδμήταν = παρθένον. It is used perhaps sarcastically with allusion to the unchaste Clytemnestra. For the use of the accusative, see v. 1063. — The close of this sentence is correctly translated by Brunck thus: *nunquam metuendum existimabo inutile illud domi usque desidens mulierum pondus*. περισσὸν ἄχθος γυναικῶν = γυναῖκας περισσὸν ἄχθος οὖσας, *women who are a mere dead weight*, as far as battle is concerned. Hermann's version of this phrase is, *Clytemnestræ nimiam semper severitatem*. But neither ἔρδον ὄν, nor the contemptuous indignation of Electra, nor the answer of Orestes, favors this strange translation. — The Scholiast on this part remarks, that "both speakers have their appropriate characters. Electra, being a woman, and unexpectedly fortunate, is too bold: but Orestes is cautious

on account of engaging now for the first time in such an enterprise."

1246 – 1250. The sense is, *thou didst mention an evil not covered with clouds* (i. e. not obscure), *that cannot be undone, never to be forgotten, such as our evil is.* — ἐπέβαλες. Schol. ἐπέβαλες μοι, *you put me in mind of*; more properly, *you struck upon*, noticed. Comp. a somewhat similar passage, Antig. 857. This verb elsewhere takes a dative in this sense; but, like several neuters in Sophocles, it is construed *ad sensum*. Comp. v. 1378. — λησόμενον has a passive sense. See Antig. 210.

1251. ὅταν παρουσια φράζῃ, *whenever favorable opportunity shall advise it*. Here παρουσία has the sense of καιρός, because the present moment, as opposed to delay, is the right time, the καιρός, in all cases. — For ἔξοιδα καὶ ταῦτ', Hermann gives ἔξοιδα καὶ ταῦτ'.

1253. ὁ πᾶς — χρόνος. Brunck renders this by *quodvis — tempus*, and so Hermann seems to understand it. But, if the sense were, *any time would be proper for the mentioning of these things*, should we not have πᾶς καιρός? The meaning seems to be, *the whole, the whole of time, whilst it was present, would be proper* (i. e. would be a fitting occasion) *for me to tell of these things*, i. e. I can very properly speak of these things for ever. παρ' alludes elegantly to παρουσία.

1257. τοιγαροῦν σῶζον τόδε, *therefore keep this* (freedom). Hermann says that this phrase means, *keep until another time* this discourse about our evils. But, if so, the answer of Orestes in 1259 is substantially a repetition of this verse, and then Electra's question, τί δρῶσα; *by doing what?* has no meaning.

1260 – 1262. The sense is, *who then, now that thou art come, could thus substitute, properly at least, silence for words?* — ἄξιαν may be conveniently rendered by an adverb. — ὥδε, *thus*, i. e. *as you bid me do*.

1266. The MSS. have ἐπώρσαν here, but the number of syllables ought to be the same as in the corresponding line of the strophe. The word ἐπώρσαν, *sent onwards with a*

*fair wind*, would suit the sense, but the middle syllable of *καταλύσιμον* in the strophe is short. Dindorf gives *ἐπόρισον*, which can have the meaning *brought on the way*. This I have admitted into the text.

1271. *εἰργασθῆν*. See Antig. 1096.

1274. *ὁδόν* is taken with *φανῆναι*, as containing the idea of *coming*.

1277. *μεθίσθαι* is expegetical, = *ὥστε μεθίσθαι αὐτήν* (and not *αὐτῆς*. See Herm. on this passage).

1278. *ιδών*, if *I saw* them, sc. *ἀποστερίσας*, *trying to deprive* thee of it.

1280 – 1284. *τί μὴν οὐ*; So Herm. after Seidler, for *τί μὴ οὐ*; which can have no place here. — *αὐδάν*, the *voice* of Orestes. — The next two lines seem to mean, *I kept my feelings from utterance, listening without a cry*. For *ἔσχατον ἀναυδον*, comp. 242. *νῦν δέ*, which follows, requires these lines to be referred to some past event. Brunck understands them, as well as *αὐδάν*, of the story that Orestes was dead. But it is difficult to perceive the precise import of the passage; and Herm. pronounces it corrupt.

1291. The synonymous words of this line are significant of the tautology and prolixity into which Electra would be apt to fall.

1292. *χρόνου καιρόν*, *opportunity afforded by time*.

1296 – 1298. *οὕτως (σκόπει) ὅπως*, *use such consideration that*. — *νῦν*, Orestes and Pylades. — *μάτην* = *ψευδῶς*. See v. 63.

1301, 1302. *ὅπως καὶ σοί*. *καί* often stands after words of comparison, to show connexion; without any force that can be given in English. Comp. 1146. Mt. § 620. under *καί*. 2. — *τῇδε*, sc. *ὁδῷ*. — *τὰς ἡδονάς*, *my pleasures*. — *οὐκ ἐμὰς* = *καὶ οὐκ ἐξ ἐμαυτοῦ*.

1309. *μὴ δεισῆς ὡς*. Instead of *δεῖδοικα μὴ*, often occurs *δ. ὡς* or *ὅτι*. In these cases the object of the fear is expressed without the additional idea of guarding against it. Comp. 1427. Mt. § 520, Obs.

1311. *μῖσος ἐντέτηνέ μοι*. "Elegans metaphora, quâ, odium, tanquam infusa cera, animo adhærere dicitur." Brunck.

1312. The sense, according to Hermann, is, *I will never wholly cease from taking pleasure in shedding tears*. But I see not why, as the simple genitive without *ὑπό* is sometimes used after passive verbs (Mt. § 375, Obs. 1.), *χαρᾶς* may not be for *ὑπό χαρᾶς*, and the participle be joined with *ἐκλήξω*. Schaefer alters *χαρᾶς* into *χαρᾷ*.

1322. *ἐπ' ἐξόδῳ*, at the gate-way, or door-way. *ἐξόδος* often denotes a place, either with the genitive of *πύλη*, *θύρα*, *θυρῶν*, as in 328, Æsch. Sept. ad Theb. 33, 58, or alone, as in Antig. 1184, Eurip. Androm. 1143.

1323. *τῶν ἐνδοθεν*, sc. *τινός*. In the ensuing words of Electra, says Hermann, "the double sense, of which the tragic poets make frequent use, is worthy of notice. For these words would of course be understood, by people belonging to the house, of the ashes of Orestes. But Electra herself uses them in reference to Orestes alive," who could neither be turned away, coming as he did, nor be a pleasant inmate.

1327. See the note on Antig. 35.

1328. *ἐγγενής*, hereditary. Schol., *ἄξιος τοῦ γένους*. Comp. Ced. R. 1225. Unless the sense *inborn* is better.

1332. The sense is, *what you are doing* (making ready to do) *would have been in the house before your persons*.

1334. *πρόθεσθαι τινος εὐλάβειαν*, to put caution before any thing, to see to, or provide for it. Comp. *θίσθαι ἐπιστροφὴν πρὸ τοῦ θανόντος*, to have a care for, take up the cause of, τ. &c., Ced. R. 134.

1337. It is very true to nature that Orestes should delay, and be loth to begin the work (comp. 320), upon which the divinity had sent him, and equally so that Electra, though of all persons most anxious to have it accomplished, should retard it still farther by unnecessary questions.

1340. *ὑπάρχει*, *commodum contingit*, Brunck. *ὑπάρχειν* occasionally denotes *to be at hand*; *ready for use*; *useful*; *advantageous*.

1341. ἡγγεῖλας — ὡς τεθνηκότα. See v. 676.

1344. τελουμένων. See Antig. 1179.

1345. There is a play upon the word καλῶς. τὰ μὴ καλῶς refers to the wicked joy of Clytemnestra at the death of Orestes, and her security on that account. So Herm.

1354. See 1224.

1359. ἔφαινες, sc. ξυναίν.

1365. κυκλοῦσι, usually active, is here neuter, like ἐπικυκλεῖν in Trachin. 130, cited by Brunck, ἐξισοῦν, v. 1194, and τελεῖν, 1417. Schaefer makes it an Attic future; but Herm. more properly a present. No such futures, from -εω -ησω, can be found, as it seems, in Attic writers.

1366. "ταῦτα ex abundante positum, nam accusativus a verbo δαίξουσιν pendens, jam v. 1364 præcessit: qui cum sit masculini generis, ex regula syntactica debebat hic sequi τούτους — σαφεῖς. Sed ita Græci sæpius neutris utuntur." Schaefer.

1374. χωρεῖν. Comp. v. 9. — ἔδη, statues. See Ruhnkén, on Timæus in voce, and Passow.

1378. The neuter προὔστην takes an accusative from its connexion with λιπαρεῖ χερί; the sense being, *I supplicated thee standing before thee.* — ἀφ' ὧν ἔχοιμι, *with whatever offerings I had.* The prepositions ἀπό and ἐκ are here used, because the offerings, so to speak, were that from which the prayers started, on which they were founded. — Brunck gives the spirit of ἐξ οἶων ἔχω by *cum verbis quæ sola habeo.*

1384 — 1397. προνέμεται, *feeds or ravages onward, advances.* — τὸ δυσέριστον αἶμα = τὸ αἶμα τῆς δυσερίστου ἔριδος. — κύνες. Probably not Orestes and Pylades, but the Furies; comp. 488 — 491. For κύνες, see Prometh. 803. — ὄνειρον, the presentiment, which they expressed also 472. αἰωρούμενον, *in suspense, unfulfilled.* — νεακόνητον αἶμα, — the reading of nearly all the authorities, — has forced ancient and modern interpreters to render αἶμα, *sword.* But how the word can have that meaning, it is hard to see; unless it be taken in the sense of *cause of bloodshed, instru-*

*ment of death.* Herm., from a Schol., elicits νεοκόνητον, which is probably a mere misspelling, and which should mean *newly sprinkled*. But how a deriv. (not of κορίτω, but) of κορίτω, *raise dust, hasten*, can have this sense, does not appear. Besides, the blood was not yet upon his hand. The τέρμα had not yet (1397) quite been reached. Hermann says, that the metre shows νεακόνητον to be a false reading, or, in other words, that its second syllable is long. This would be true, if νεακόνητος is Doric for νεηκόνητος. But may not this compound have been like νεάλωτος, θεάρεστος, where the α is short?

1398. It was natural for Electra to enter with her brother. By devising a good reason for bringing her out again, the poet not only spares her an unbecoming situation, but finds occasion for one of the most fearfully sublime scenes in the ancient drama. He improves much on his predecessor's parallel scene. παῖσον, εἰ σθένεις, διπλήν can hardly be read without shuddering.

1399. τελοῦσι is probably future, with which tense αὐτίκα is mostly used.

1401. λέβητα — τύφον denote here, *kettle* and *funeral feast*, according to the Schol. and Brunck's translation. But Orestes and his companion would hardly have stood by Clytemnestra during that office. λέβης is the cinerary urn, as in Choëph. 675 (686).

1405. πλέα, feminine plural nominative for πλείαι, from πλέω, Attic for πλείοι.

1410. μάλ' αὖ, *indeed, again*. A very common formula in repeating exclamations, as in v. 1416.

1412. The imperfect φῦπτερετο is used, because there is a definite reference to the time of the murder.

1414. καθάμερτα. Schol. κατὰ ταύτην τὴν ἡμέραν, and so modern interpreters. φθίνει is rarely, if ever, transitive. Herm. changes it into φθίνειν.

1415. διπλήν. Comp. Antig. 1307.

1416. εἰ γὰρ Αἰγίσθω γ' ὁμοῦ. For γ' the MSS. have θ', which would require, as Herm. remarks, that the sen-

tence, if fully written out, should be εἰ γὰρ πληγὴ σοι εἴη, Αἰγίσθω τε ὁμοῦ. But the ellipsis is harsh, and the sense unsuitable; for Clytemnestra was already smitten. The true construction is, εἰ γὰρ ὅμοι ἦν Αἰγίσθω ὁμοῦ. Electra fiercely mocks at her mother's cry, and says, *O that Ægisthus had "woe is me" as well*, i. e. *O that he were uttering the cry also*.

1417-1420. τελοῦσι is intransitive, as in Choëph. 1008 (Blomf.), and in the examples there given by Blomf. — ὑπεξαίρουσι. Schol. ἐκχέουσι, rather κλοπῇ ἐκχέουσι. The phrase is like ἐλεῖν αἶμα, CEd. R. 996. — The closing sentence is an imitation of Choëph. 873 (886), where a servant says, τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω.

1422, 1423. These two lines were formerly given to Electra, but belong, without doubt, to the chorus, as Erfurdt first remarked. For, 1. The chorus ordinarily introduces a new comer, at the close of a lyric passage, with καὶ μὴν. 2. The lines are too cool for Electra. 3. The strophe and antistrophe, where the latter is entire, agree not only in the same number of corresponding lines being given to a speaker, but in every instance except one, of syllables also. — οὐ δ' ἔχω λέγειν, *but I cannot say how the matter will result*. The chorus seems to think of the final result; whether Orestes would overcome Ægisthus or not. Herm., after Erfurdt's conjecture, puts φέγειν for λέγειν. I have put οὐ δ' for οὐδ', which the sense seems to demand.

1424. πῶς κυρεῖ. A syllable is wanting. Reisig conjectured κυρεῖτε, but the answer of Orestes requires κυρεῖ. Herm., after Erfurdt, gives κυρεῖ δέ. Here δέ refers to something suppressed, such as, *I see that their hands are dripping with blood, but —*

1425. "Matricidam ne spectatores aversarentur, omnis culpa perpetratæ cædis in Apollinem statim conferenda erat." Schæf. It was admirably thought of by the poet to make renewed mention here of the commission under which Orestes acted; and also, by the form of his answer, to reveal a half-awakened doubt arising in his mind, whether he were



acting rightly. Such doubts always arise in new and agitating scenes, in the first moments of reflection, especially in cases where the form of the act is usually connected with moral wrong.

1429. ἐκ προδήλου = προδήλως, in plain sight. This adverbial expression came perhaps from ἐκ προδήλου τόπου, and thus affords another instance of ἐκ for ἐν after verbs of sight.

1430. οὐκ ἄπορρον, sc. ἔτε. Comp. οὐκ εἰς ὁλεθρον; οὐχὶ θῆσσον; CEd. R. 430. — Herm. writes πον, and gives ἐφ' ἡμῖν to Electra.

1433. ἀντίθυρα. Schol. τὰ ὀπισθεν τῆς θύρας. "Est ἀντίθυρον locus in ædibus interior oppositus foribus." Herm. — It is not clear in what sense κατά is here taken, whether in that of *down upon*, or some other.

1434. Supply εὖ θῆσθαι. The order is, ὡς, εὖ θέμενοι τὰ πρὶν, νῦν πάλιν τάδε εὖ θῆσθαι.

1435. "ἧ νοεῖς verba esse Electræ strophe docet. Hoc dicit: *illuc nunc quo cogitas propera.*" Herm.

1445. Comp. Antig. 441. — κρῖνω, I ask. Comp. Ajax 586.

1449. This is the first of a number of passages containing a double sense, in which divine justice, by the mouth of Electra, scoffs at the miserable man, and shows most fearfully with what entire security and raised hope he is rushing upon his destruction. The sense conveyed to Ægisthus was: *For I should be a stranger to a calamity of my friends that most intimately concerns me.* But Electra really meant: *For I should be a stranger to an event the most dear among events that have occurred to me*, i. e. the most welcome. For συμφορά, see 1230. τῶν ἐμῶν can be both *my friends*, and τῶν ἐμῶν συμφορῶν.

1451. Besides the common ellipsis of ὁδόν after ἀνύω and κατανύω (comp. CEd. Col. 1562), we have here δόμον, i. e. εἰς δόμον understood. So we say in English: *I made for such a man's*, instead of, *I made my way for such a man's house.* Herm. thinks that there is a double sense here, and

that *κατήνυσαν προξένου* can also mean *confecerunt rem contra hospitam*.

1453. Wex, on Antig. 4, observes, that the natural order here would be *οὐ λόγῳ μόνον (ἡγγελίαν) ἀλλὰ κατέδειξαν*. These latter words being parenthetical, *οὐ* is repeated.

1454. *πάριστι*, sc. *ὁ θανών*. This agrees at least better with the form of the next verse. Otherwise *ὥστε* is used in the manner called pleonastic by Schaefer on Œd. Col. 1350, where Herm. gives it the force of *adeo*; but Mt. § 531, 2, supposes that it was at first used with reference to *τοσοῦτον*, or some demonstrative, afterwards omitted.

1458. *ἀναδιδύναι πύλας ὄραν*, "*apertos ostendere fores ad spectandum*. Apte Erfurdthus adscripsit Aristoph. Nub. 304, *ἵνα μυστοδόκος δόμος ἐν τελεταῖς ἀγίαις ἀναδείκνυται*."

1463. *πρὸς βίαν φύειν φρένας*, *to get wisdom perforce*. Comp. Œd. Col. 804, and *γεννᾶν σῶμα*, Ajax 1077.

1464, 1465. Herm. thinks that Electra opened the doors while saying these words, and meant that she had done all she could to bring Ægisthus into the snare, while he understood her as professing submission. — *συμφέρειν*, *to agree with, seek to please*. — *τοῖς χρείσουσιν*, i. e. as she means it, Orestes and Pylades.

1466. I read *εἶ* here with Brunck, after Tyrwhitt's conjecture. For *φθόρος* and *νέμεις*, see Alcest. 1135, and Philoctet. 776. The sense is, *I see a sight, — the envy of the Gods apart, — that has happily taken place; but if divine displeasure ensues, I do not say so; i. e. if the Gods see elation of mind in my words, I recall them*. Herm. retains *οὐ*, the MS. reading, and translates the first clause thus: *video corpus non sine deorum invidia prostratum*; making *φάσμα* mean *the body presented to view*.

1470. *βασταξ*, *lift*, sc. the veil.

1478. The sense is, *dost thou not perceive then all this while, that thou art holding discourse with the living as with the dead?* i. e. with him alive whom thou supposedst dead. The words are purposely dark and enigmatical.

1481. Render this, *though a good guesser (now), thou wert long in an error.*

1483. *ἄν σμικρόν*, sc. *ἦ*. The sense is, *though it be but little, let me say something*, i. e. I wish to say something, though it be little that you will allow me to say.

1485. The thought is, *for what gain can that one of mortals, involved in woes, who must at all events die, derive from delay?*

1488. *ταπεινῶν*, sc. birds and dogs. Brunck aptly cites *Odys. iii. 259*, where this is threatened as the punishment of *Ægisthus*, if *Menelaus* should return and find him alive.

1491. *χωροῖς ἄν* = *χώρει*. Comp. *Antig. 1339*.

1495. A striking thought, which both prevents a stage death, and exhibits divine justice in a clear light.

1503. *ἦ μὴ φύγω σε;* The preceding words are to be supplied rather than *δέδοικας*, which Brunck expresses in his translation. *What! must I go before, lest I should escape thee?* Hermann and others read *ἦ* for *ἦ*. *Orestes*, in his reply, scornfully imitates his language, *lest, as for that matter, you should die to your mind.*

1505, 1506. *τήνδε δίκην*, i. e. *κτείνειν*. — For *τοῖς πάσιν* — *ὅσις*, see *Antig.*

1509, 1510. *δι' ἐλευθερίας ἐξῆλθες*, *camest out free*. For the phrase, see *Mt. § 580*. — *τελεωθέν*, *brought to a close*.

# M E T R E S .

---

For the anapæst in the fifth place of v. 10, comp. Antig.  
11. For δ' at the end of 1017, Antig. 1031.

77. Paræmiac. See v. 88. *ἰώ* is a spondee as in v. 150.

86—102. = 103—120. Anapæsts. V. 1. a monometer; vv. 3, 4, paræmiacs of the spondaic sort; the rest dimeters. In v. 87 all the MSS. have *ἰσόμοιρος ἀήρ*; although the α of ἀήρ is properly long. Porson proposed to read *ἰσόμοιρ' ἀήρ*, which Dindorf follows. In two examples cited from poets posterior to Sophocles, ἀήρ has a short penultimate syllable.

121—136. = 137—152.

Verse 1. Glyconeian.  $\underline{\quad} \underline{\quad} \underline{\quad} \underline{\quad} | \underline{\quad} \cup \cup \underline{\quad}$  (B. See metres of Antig. at the beginning.)

2 = 1.

3. Glyconeian (A) with a trochaic close, = Antig. 833.  $\underline{\quad} \underline{\quad} | \underline{\quad} \cup \cup \underline{\quad} \underline{\quad} \underline{\quad}$

4, 5. Dactylic tetrameters.

6. Iamb. trimeter.

7. Antispast. and iamb. penthemim.

8. Dactyl. trimeter. (?)  $\cup \underline{\quad} \underline{\quad} \underline{\quad} | \cup \underline{\quad} \cup \underline{\quad} \underline{\quad}$

9—12. do. tetrameters.

13. do. hexameter.

14. Iamb. dimeter catalect.

15. do. penthemim.

In verse 3, "Monkius recte monuit, *ἐννέημι* secundâ correptâ deberi metro dactylico, heroici versus leges se-

quenti, pariterque ἴππυ in ictu ultimam productam habens." Herm. — Wunder calls v. 13 a dactyl. tetram. preceded by two *trochæi semanti*, i. e. trochees of double time. See Herm. Elem. iii. § 13.

153 — 172. = 173 — 192.

Verse 1. Parœmiac (spondaic, as v. 88).

2. Iamb. tripod.

3. Two Iamb. penthemim.

— — — — — | — — — — —

4 = 3.

5. Dactyl. hexameter.

6. Iamb. dimeter catalect. (ἀχέων, θεός dissyllabic by synizesis).

7. Iamb. ischiorrhogicus.

— — — — — | — — — — —

See Antig. 1310. (Iambus and antispast, according to Wunder.)

8 = 7.

9. Dactyl. tetram.

10. Iamb. trim. catalect.

11 = 10.

— — — — — | — — — — —

12 = 3.

13 — 16. Dactyl. tetrameters.

17 = 7.

— — — — — | — — — — —

(Antispast and iambus, according to Wunder.)

18. Antispast. and Iamb. penthemim.

— — — — — | — — — — —

193 — 212. = 213 — 232.

Verses 1 — 7. Anapæstic. Vv. 1 and 3 parœmiacs; the rest dimeters. They belong to the spondaic or free sort. See Herm. Elem. ii. § 32, 13.

8. Ithyphallicus.

9 — 12, 14. Anapæstic, and like the foregoing.

V. 1 of the strophe closes with a hiatus, which

is a license; and the final vowel of ἀμέρα is shortened. V. 2 is a parœmiac; v. 4, a monometer.

13. Dochmius. . . . —  $\overset{\frown}{\cup}$   $\overset{\frown}{\cup}$   $\cup$   $\cup$   $\cup$   $\cup$

15. Iamb. dipody and creticus. —  $\overset{\frown}{\cup}$   $\cup$  — |  $\cup$   $\cup$  —

16. Troch. dimeter catalect.

17. Iamb. dimeter. —  $\overset{\frown}{\cup}$   $\cup$  —  $\overset{\frown}{\cup}$   $\cup$  —  $\cup$   $\cup$  —

18 = 17.

19. Dactyl. tetrameter.

20. Iamb. dimeter catalect. —  $\overset{\frown}{\cup}$   $\overset{\frown}{\cup}$   $\cup$  —  $\cup$  —  $\cup$

233 — 250. Epode of the foregoing.

Verses 1 — 3. Parœmiacs (spondaic).

3 — 5. Dactyl. tetrameter, (or 5 may be anapæstic.)

6 — 10. Anapæstic dimeters (spondaic).

11 — 12. Three dochmii. —  $\overset{\frown}{\cup}$   $\cup$  —  $\cup$   $\cup$  —

13 — 14. Two troch. penthemim. Comp. Alcest. 217.

15. Glyconeian. (A.) .  $\cup$   $\cup$  |  $\cup$   $\cup$  —  $\cup$   $\cup$  —

16. Iamb. penthemim.

17. Antispast. and iamb. penthemim.

472 — 487. = 488 — 503.

Verse 1. Choriamb. dimeter with a basis, = Antig. 945.

1.  $\cup$   $\cup$  |  $\cup$   $\cup$  —  $\cup$   $\cup$  —

2. Glyconic. —  $\cup$  — |  $\cup$   $\cup$  — —  
(one syllable longer than Antig. 336.)

3. Ithyphallicus.

4. Iamb. trimeter.

5. Iamb. penthemim., and iamb. tripod.

6. Iamb. tripod. —  $\cup$   $\cup$  — — |  $\cup$   $\cup$  —  $\cup$  —

7. Logædic dactylic (one dact., two troch.). —  $\cup$   $\cup$  —  $\cup$  —  $\cup$

8. Troch. dimeter catalect.

9. Iamb. dimeter hypercatalect.

10. Dochmius.  $\text{— } \overset{\frown}{\text{—}} \text{— } \text{— } \overset{\frown}{\text{—}} \text{— } \text{—}$

11, 12. = 9, 10.

13. Glyconic, followed by an iambus and antispast.

$\text{— } \overset{\frown}{\text{—}} \text{— } \overset{\frown}{\text{—}} \text{— } \overset{\frown}{\text{—}} \text{— } | \text{— } \overset{\frown}{\text{—}} \text{— } \overset{\frown}{\text{—}} \text{—}$

(The Glyconic part = Antig. 612.)

504 — 515. Epode of the foregoing. Vv. 4 and 10, cretici. All the rest iambi ischiorrhogici, according to Herm.

$\text{— } \overset{\frown}{\text{—}} \text{— } \overset{\frown}{\text{—}} \text{— } \text{— } \text{— } \text{—}$ ; but verses composed of an iambus and an antispast, according to Wunder.  $\text{— } \overset{\frown}{\text{—}} | \text{— } \text{— } \text{— } \text{—}$

824 — 836. = 837 — 848.

Verse 1. Iamb. dipody and choriamb. dimeter.

$\text{— } \overset{\frown}{\text{—}} \text{— } \text{— } \text{— } \text{— } \text{— } \text{— } \text{—}$

2. Choriamb. dimeter hypercatalect.

3. do. monometer hypercatalect. with anacrusis.  $\text{— } \text{— } \text{— } \text{— } \text{— } \text{—}$

4. Ionicus a minore.  $\text{— } \text{— } \text{— } \text{— } \text{— } \text{—}$

5, 6, = 3, with a long syllable, pronounced apart, between them.

7 = 4.

8. Choriamb. dimeter with anacrusis.

$\text{— } \text{— } \text{— } \text{— } \text{— } \text{—}$

9, 10, = 8, without anacrusis.

11. Choriamb. with a closing trochee.

$\text{— } \text{— } \text{— } \text{— } \text{— } \text{—}$

According to Wunder, 1, 2 make one verse, and so 8 — 11.

849 — 859. = 860 — 870.

Verse 1. Cretic and troch. penthemim. (the middle syllable of  $\delta\epsilon\iota\lambda\alpha\lambda\alpha$   $\delta\epsilon\iota\lambda\alpha\lambda\omega\upsilon$  being shortened.) (?)

$\text{— } \text{— } \text{— } \text{— } \text{— } \text{—}$

So Herm. Wunder.

**2—4. Anapæstic : two dimeters and a parœmiac.**

5. *Dochmius*. . . . .  $\frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2} \frac{1}{2}$

6. Cretic dimeter. . . . .  $\frac{1}{-} \cup \frac{1}{-} \cup \cup$

(the last syllable is anceps.)

### 7. Dochmius.

### 8. Iambus. (?)

9. Iambelegus, = Alcest. 876, 893, (iambic and dactylic penthemim.)

10. Logæd. dactyl. (one dact., two troch.)

**1058 — 1069. = 1070 — 1081.**

Verse 1. Iamb. penthemim. and Anacreontic verse, =  
Antig. 838, Prometh. 397.

2—3. Anacreontic (two in each line).

**4 — 5. Glycone (A).**

## 6. Pherecratean.

**7, 8. Anacreontic, as 2, 3, but with an anacrusis, commencing v. 7.**

The second foot in the latter half of v. 3 is an anapæst. (1—3, 7, 8, can be divided into choriambic verses closed by a logæd. dact.)

**1082 — 1089. = 1090 — 1097.**

**Verse 1.** Pherecratean, as emended by Herm., otherwise  
dactyl. penthemim.

2. Epitrit. trimeter catalect. (troch. trimeter catalect.)

4. Choriamb. and trochee, = 836. (?)

5. Iamb. dipody, creticus, Ithyphallicus, = Alcest.  
112, 113. (or rather cretic. dimeter with ana-  
crusis and Ithyphal. So Wunder.)

6. Iamb. tetrameter.

7. Two iamb. penthemim.

1160 — 1162. Herm. says, that ὦ δέμας οἰκτρὸν. ὦ δεινότηας is an anapaestic dimeter, interrupted by the interjections. He gives οἶ μοι in both cases for οἶ μοι μοι.



1232 — 1252. = 1253 — 1272.

Verse 1. Iamb. dipody.

2, 3. Three dochmii.

4, 5. Iamb. trimeters.

6. Bacchius. . . . . ~ 1 1

7 = 4.

8, 9. Two iambs ischiorrhogici.

~ 1 ~ 1 ~ 1 | ~ 1 ~ 1 ~ 1

10. Dochmiac dimeter.

11. Iamb. dimeter catalect. and dochm. hypercatalect. . . . . ~ 1 ~ ~ ~ ~ | ~ 1 1 ~ 1 ~

12, 13. Iamb. trimeters.

14. Iamb. tripody. . . . . ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

15. Dochm. dimeter.

~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

16. Cretic trimeter. 1 ~ ~ ~ 1 ~ ~ 1 ~ ~ 1 ~ ~  
(or three pæones primi, according to Herm.)

1 ~ ~ ~ ~ 1 ~ ~ ~ 1 ~ ~ ~

17. Dochm. . . . . 1 ~ ~ 1 ~ 1

18, 19. Two Iamb. trimeters.

1273 — 1287.

Verse 1. Iamb. dipody and dochmius.

2. Dochm. and Iamb. dimeter catalect.

3. Iamb. dimeter. ~ ~ ~ ~ ~ ~ ~ ~ ~ ~

4, 5. Iamb. trimeters catalectic.

6. do. trimeter.

7, 8. Two bacchii.

9 — 14. As these lines are found in the text they are

9. Troch. pentapody, preceded by a creticus.

10. do. dipody.

11, 12. Iamb. trimeters catalectic.

13. Troch. dimeter.

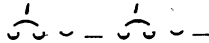
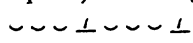
14. do. pentapody.

Herm. inserts ᾠρ' before ᾠν, and ᾠ before τάλαινα. His lines are

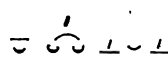
1. Creticus. ὦ φίλαι.
2. Iamb. trimeter catalectic (ending at ἀνδάν).
3. (the text imperfect, ἔσχον ὀργάν.)
- 4 = 2. (ending at κλύουσα.)
5. Trochaic dimeter (ᾠ τάλαινα — σε).
- 6 = 5. (dividing ἔχων).
- 7 = 5. (ending at ᾠν).
8. Ithyphallicus.

ἐγὼ οὐδ' form a crasis.

1384 — 1390. = 1391 — 1397.

- Verse 1. Cretic dimeter.   
 So Seidler. Or two pæons quarti, according to Herm. and Wunder. 
2. Dochm. dimeter.
  3. Iamb. trimeter.
  - 4 = 2.
  5. Dochmius.
  6. Iamb. dimeter.
  7. do. trimeter.

1398 — 1421. = 1422 — 1441.

- Verses 1 — 6. Iamb. trimeters.
7. Dochmius. 
  - 8, 9. Iamb. trimeters.
  - 10 = 1085, Alcest. 112, 113. Cretic dimeter with anacrusis and Ithyphallicus.
  - 11 — 14. Iamb. trimeters.
  15. Logæd. dactyl. (two dact. three troch.).
  16. do. do. (two dact. troch. penthem.)
  - 17, 18. Iamb. trimeters.
  19. Cretic tetrameter with anacrusis.

20. Iamb. trimeter.

21. Antispast. and Iamb. penthem. (or, ending the first line at *παιόντων*, and *ῥαίση*, we have Iamb. tetrameter catalect. and Ithyphallicus.)

1508 — 1510. Anapæst. dimeters.

---













PUBLISHED BY JAMES MUNROE & COMPANY,

PROFESSOR WOOLSEY'S

SELECTION OF

GREEK TRAGEDIES.

PREPARED FOR THE USE OF COLLEGES, AND FOR

PRIVATE READING;

COMPRISING

1. THE ALCESTIS OF EURIPIDES,
2. THE ANTIGONE OF SOPHOCLES,
3. THE PROMETHEUS OF ÆSCHYLUS,
4. THE ELECTRA OF SOPHOCLES.

---

The plays composing this selection are published  
as separate works.